

# MOODY BIBLE INSTITUTE MONTHLY

June . . 1934



1834 — Charles A. Spurgeon — 1934

This unusually fine picture of the prince among preachers  
was taken from his biography by J. C. Carlile.

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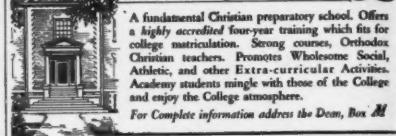
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# Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE  
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Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

ERNEST D. CHRISTIE  
*Publication Manager*

JAMES M. GRAY  
*Editor*

CLARENCE H. BENSON  
*Associate Editor*

Vol. XXXIV

JUNE, 1934

No. 10

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June, 1934

## They that did the King's business

### HELPED THE JEWS!

"And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews!"—Esther 9:3 (R. V.).

If ever in their history the Jews needed your help, they need it now.

A Hitler in Germany, a Stalin in Russia, persecution in Poland, bloodshed in Roumania—the age-old cry of the Jew pierces the heart of every true child of God—*Wohin sol Ich gehen?* Where shall I go?

Can you afford, as a born-again follower of the Lord Jesus Christ, to shut up your bowels of mercy to that haunting wail? The old time heathen of Haman's day, in the hour of Israel's distress, *helped the Jews!* Can you do less than those Godless heathen did? And do you know a truly better way to help the Jews now than to point them to the only cure for their troubles, the Lord Jesus Christ? Think it over; then write us. Some day you'll be glad you did. The promise of God is still valid, "I will bless them that bless thee." Gen. 12:3.

Our world-wide testimony to Israel is worthy of your faithful prayers and sympathy. Your help is always needed and appreciated. "THE CHOSEN PEOPLE," loved by Bible students for its helpful information on prophecy and the Jews, is sent to all contributors. May we hear from you?

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Moody Bible Institute Monthly

# Moody Bible Institute Monthly

JUNE, 1934

## EDITORIAL NOTES

*My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.—Isaiah 55:11.*

"Here is a word which may interest you," writes Rev. W. Taylor Joyce, Director of the Correspondence School of the Moody Bible Institute.

**Cut from "In 1908 I heard Dr. Munhall at the Institute, and enjoyed his stirring evangelistic lecture. At its close I presented myself, and advised him I had some information which would make him glad. In his characteristic brusque way, he said,**

"Well, I need it. What is it, young man?"

"My answer was that I had been converted at his meeting in Philadelphia ten years before, and I was sure he had never heard of how great a blessing he had conferred upon me when he became the means of my salvation.

"Just a minute," he said, and, pulling a letter out of his pocket from the chairman of the Evangelistic Committee of the Presbyterian Church, he added,

"This letter informs me that I am to hold another meeting during the fall in Philadelphia, but that it would be foolish to select such a location because a meeting was formerly held in that neighborhood and nothing was ever accomplished."

"Lo, it was the very place where ten years before I had received Jesus Christ as my Saviour!"

"Needless to say, dear Dr. Munhall was effusive in his joy."

+ + +

Last December we had an editorial page with the title, "What the Readers of the MOODY MONTHLY Want and Are Going to Get in 1934." The page

**Fulfilling Promises** was filled with requests of subscribers for articles on subjects in which they were particularly interested. We promised to gratify them as well and as soon as we could, and already more than half our promises are fulfilled. In this issue two of the requests are met, one by Mr. Benson in his article, "Astrology, or Do the Stars Influence Human Lives?" and the other by Dr. Ironside on "Recent Prophetic Developments," both of which will be found interesting and informing. Since that December issue, other requests have come to us for articles on "Seventh Day Adventism" and "British-Israelism," and before the calendar year closes it may be possible to add them to our repertory.

We take this occasion to once more thank our subscribers for their cheering and encouraging communications from

time to time, showing that our efforts to be a spiritual help to them are not in vain. When some of them through scarcity of funds are unable to renew their subscriptions, it gives them unfeigned regret, and we share it with them, not merely because of our monetary loss, but because we value their fellowship almost as if they were dwelling in the same house with us. And when better times come and they are able to renew, we can almost hear a ripple of joy in the letters they address us informing us of the fact. God bless all of you, dear friends, for we feel sure that is what you are asking God to do for us all the time.

+ + +

The President last March gave another of his interesting and informing talks to the people over the radio. It was the first anniversary of his inaugural, and while he said that the NRA would continue, he yet comforted some of his

**Is the Ship of State Drifting?** listeners by an assurance that we were not going in the direction of Socialism, Communism, Fascism, or Dictatorship.

That is well. And we fully believe that the Washington administration is not intentionally steering the ship of state in any one of those directions. Nevertheless, in the mind of not a few the ship of state itself is drifting pretty steadily towards one of them. The one toward which it is drifting is not Socialism, we are inclined to think, but we are not so confident about Fascism. Of course, we do not mean the Italian, German, or Hungarian type of that form of government, but our own American type, whatever that may turn out to be.

It may sound strange to say it, but Capital on one hand and Labor on the other are quite likely to join hands one of these days to force Fascism upon us. These two interests are closely allied and one cannot get on without the other. Both are now suffering and from the same cause, and it will be a short step for them to admit it and together force an issue that will upset even the brain trust. As John Strachey says, "Today, in one country after another, the whole situation demands decision. Ever more violently, ever more imperatively, it demands decision." America is no exception in this case, and that decision may come quicker than some people believe. Thank God, whatever comes, His saints may remain undisturbed, for He is their refuge and their portion in the land of the living (Ps. 142:5).

+ + +

Some months since the *Literary Digest* reminded us that our national debt ap-

proximated only \$32,000,000,000, while the British debt was close on to \$37,000,000,000.

**A National Opiate** For our large population it meant but \$254 per capita, while for the British with their smaller population it meant \$799 per capita. "Therefore, let us be comforted," said the editor; "if the British can muddle through, why should we be discouraged?"

As a friend of ours remarked, "What an opiate for a harassed people!" The comparison was particularly odious in his opinion, because England has no state debts as we have, to add to her national debt. Moreover, there is an excuse for her approach to insolvency which we cannot plead, in the fact of her far-flung world empire.

The old-fashioned way of borrowing money by a nation was to consider the people's capacity to repay the debt by direct taxation; but nowadays it is the people's capacity to pay the *interest* on the debt and let the principal be forgotten. Call it an "emergency" if you will, but whither will it lead?

Coming back to our own debt, if we include state and local obligations as well as federal, it means the staggering sum of \$45,000,000,000, vastly more we see, than that of the United Kingdom. Furthermore, the annual cost of our governments, federal, state, and local, is something like \$15,000,000,000!

What a paradise for bureaucracies and unscrupulous politicians! What an argument for a dictator to step in and proclaim a nation-wide moratorium! What a motive for drawing close to God on the part of those who know Him, that they may have a shelter when the world's "fear cometh as a storm, and their calamity cometh on as a whirlwind" (Prov. 1:27, R.V.).

+ + +

Our Secretary of Agriculture, Henry A. Wallace, tells us that the United States has not yet worked out any method for defining justly the relationships between the farmer, the laboring man, and the industrialist, **Wallace and the Prophets** which is indeed true.

And then he adds, that "we need thinking equal in vigor to that of the prophets if this nation is not to wallow helplessly in world affairs like a ship without a rudder." That is also true. But whence came that thinking to the prophets? It came from a source to which our public men seem to give little or no heed. It came directly from God on whom those prophets called, and to whom they yielded themselves in absolute obedience. Read Isaiah 6, Jeremiah 1, Daniel 9, and parallel places to prove this.

Such thinking is quite possible today "without money and without price," if our law-makers, executives, and others will only be silent toward God for a while.

We have sometimes wondered if our public men ever attend church, and if so, what kind of preaching they hear? Should Washington and a few of our state capitals have about a month or two of Luther, or John Knox, or Jonathan Edwards, there would be a revolution in which all good men would find joy. Or, if the occupants of our present pulpits would only cry out to God for the power of those preachers, what might happen?

We wish Secretary Wallace, who seems to be a reverent and earnest man, would call a conference of preachers and talk to them.

+ + +

No other adjective better characterizes the increase of crime in our great cities. In Chicago alone it is now more than a

**Victorious Crime** murder a day. And the reason for this increase? Juries, and in some instances judges,

who fail to impose the death penalty. In 1920, eighteen murderers were executed, and the murder rate dropped over 50 per cent. In the years following, justice has slackened and murders have multiplied. The criminals are now killing policemen at a fearful rate, and if courage is thus driven out of these defenders of our peace, what will become of the rest of us?

Sending these savage murderers to the penitentiary at public expense, to be pardoned out for political reasons in a few years, is no deterrent of their wickedness. The public needs to awaken to this fact, and we who know God's Word and are here to expound it, have a responsibility for that awakening. We preachers have an obligation to teach the public, Christian and non-Christian, that which God says in Genesis 9:5 and 6: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." This is not to say that if A kills B, then C is to kill A, for it is obvious that once that ball was started rolling, there could be no intermission of the killing until the race was reduced to one. But it means that man is now a magistrate as was not the case prior to the Flood. God has clothed him with public civil authority. He is a judicial officer and, under prescribed circumstances, represents God in executing penalties upon wrongdoing, and especially the penalty of death for death. It is this law of God that lies at the base of what the state calls capital punishment, and legislators, governors, judges, juries, and others who are responsible for its abolishment in local instances, are, whether they know it or not, assuming to be wiser and more merciful than God. As Augustus H. Strong once said, "Such public officials are breaking down God's instruction of the race." They are also weakening the sense of mutual obligation, and giving reign to human passion and hatred which means here and everywhere, the victory of crime.

It is in place to add that Wordsworth in his ode on "The Punishment of Death," condensed into a single sentence more truth on this subject than is found in volumes

of modern sentimentalists, when he said:

"Lawgivers, beware,  
Lest capital pains remitting till ye spare  
The murderer, ye, by sanction to that thought  
Seemingly given, debase the general mind."

+ + +

"Open confession is good for the soul," says an old proverb, and we trust it may prove so to the *Detroit Free Press*. It maintained that the repeal of

**A Sad Admission** prohibition would mean a cessation of the increase of lawlessness and social degeneration under the Dry regime. But it now discovers its mistake and penitently admits it. To mention only one item, it says that the recent trials for offenses against girls indicate a state of things that would not have been tolerated in the worst of pre-prohibition days in Detroit. Other evidences are mentioned of the lapse from decency and honesty and the decay of governmental control, and taking the situation all in all, it just seems hopeless.

We say the *Free Press* penitently admits its mistake, but we cannot be absolutely sure about that until it follows the example of the *Chicago Tribune* and a few other journals in declining whiskey ads. More people read ads than editorials.

+ + +

Not long ago, John W. Davis, former presidential candidate, returning from a European trip, was met by reporters with the news about the five-day **Use of Leisure** week and six-hour day. His first response was, "What will

they do with their leisure?" An idle brain is the Devil's workshop, says the old adage, and of late the development of crime and mobology is a fresh proof of it.

Newspapers are now beginning to talk about "training for the new leisure," and one or two colleges announce courses on its profitable use. These courses in some instances are correspondence courses, which gives us occasion to call attention to the Correspondence School of the Moody Bible Institute with its fifteen courses splendidly adapted for the spiritual culture and enrichment of Christian minds. The cost of these courses is quite small, and where they are taken in classes, which now is increasingly the case, the expense is almost negligible. To draw, paint, to study nature, to conduct laboratory experiments, to learn to play an instrument of music, all these things is to use leisure creatively, but what is any one, or all of them, worth in comparison with the broadening of the horizon and the sphere of usefulness of that man or woman who has really come the better to know God and His Son Jesus Christ?

And speaking further of how a Christian may use his leisure, do not pass by the brief article on that subject in this issue contributed by a consecrated soul-winner in a New England manufacturing town. What a rich fruitage is in store for such use of leisure when we learn from Daniel 12:3 that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever!"

+ + +

The International Council of Religious Education now has what is called an "Ad-

visory Section" composed of professors of Religious Education. This **The Bible Has a Back Seat** Advisory Section has recently adopted a constitution, and the most revealing feature of it is the subordinate

place to which it relegates Bible teachers. They may be only "associate" not "active" members, and as such, they are classified with teachers of "other subjects related to religious education." In other words, as it would appear, the Bible, in the view of this Advisory Section, is not the keystone of the arch, not the primary thing in the education of youth in the Christian faith, but merely a related subject.

It is not surprising in view of its continued trend toward Modernism, that the International Council of Religious Education is being supplanted in fundamental circles by the work and the output of the Evangelical Teacher Training Association. We may thank God for the origin and the steady growth of the latter both here and in the Dominion of Canada. Information regarding it may be obtained by addressing the *MONTHLY*.

+ + +

Usually at this season of the year we are glad to present to our readers something stimulating to out-of-door preaching like Mr. Cleveland's article on **In the Open for Christ** "Rural Evangelism in the Open Country," and the reprint, "Street Campaigning for Christ," copied from *The Commonwealth*.

Some of our readers may be surprised that we should use anything of the kind from a Roman Catholic periodical, but our motive is to provoke evangelical Protestants to jealousy. It is not as though nothing of the kind was being done by Protestants, but only that it might be very greatly increased and improved.

The street campaigners in the article seemed to be making proselytes to the Catholic Church, but what if they had been doing it to exalt the gospel of Christ and add to the number of the elect? However, what we like about them is their tact and courage, their intelligent program and manifest ability for their task.

Street preaching, as Mr. Cleveland points out in the matter of rural evangelism, also, is not the work of apprentices, but journeymen in spiritual things. We must have apprentices if we are ever to have journeymen, but let them remain in the lowlier place till their trade is learned.

When will our strong preachers and influential laymen get out in the open for Christ?

+ + +

Did you read the article in our March issue by Harry Vom Bruch, carrying that title? It struck a responsive chord over a wide area. Parents, pastors, school teachers, and

**"After High School — What?"** young people's societies have been writing in about it. It has been put in a small pamphlet that an ordinary envelope will hold, and thousands of copies have been asked for. You may have as many as you can use wisely. Send us a postal for them.

Meanwhile, let it be known that the Moody Bible Institute has planned a

**Moody Bible Institute Monthly**

Special Summer School, June 18 to July 27, for high school graduates and others. Address 153 Institute Place, Chicago, for detailed information.



We wonder how many of our subscribers have yet found time to carefully read the contribution of Professor Allis in our April issue entitled "The

**The Devil's Trump Card**  
Short Bible—It's Meaning and Menace"? We particularly hope that it has not escaped the attention of parents and pastors among our readers. The book of which Professor Allis speaks is the work of two professors of the University of Chicago whose press has put it on the market.

It is indeed a "short" Bible inasmuch as it is only about one-fourth the size of the Bible that God gave us, five-sixths of the Old Testament and one-half of the New Testament being omitted from it. These omissions include the revelation of the tabernacle Moses was commanded to erect in the wilderness according to the pattern showed him in the mount, and not

only the revelation of the tabernacle itself, but also, of course, the revelation of the ritual connected with it. This means the omission of any reference to atonement through the blood typifying the sacrifice of the Son of God. The sacred ark of the covenant containing the two tables of the law written by the finger of God is mentioned but once in the *Short Bible*, although in the Old Testament God caused it to be named two hundred times. David's reign, the record of which covers so large a part of the books of Samuel, Kings, and Chronicles, is an utter blank in the *Short Bible*, and only four of the Psalms which bear his name are retained. Job has but six chapters out of forty-two. The Gospels have lost more than one-half; the Epistle to the Romans, revealing how man is justified by faith, has lost three-fourths of its content. The Epistle to the Hebrews, revealing the priesthood of Christ and His intercession for believers at the right hand of God, has lost two-thirds, and the book of Revelation three-fourths. More than this, all the books in both Testaments are rearranged. Genesis comes at nearly the middle of the Old Testament in the *Short Bible*, instead of the beginning, and

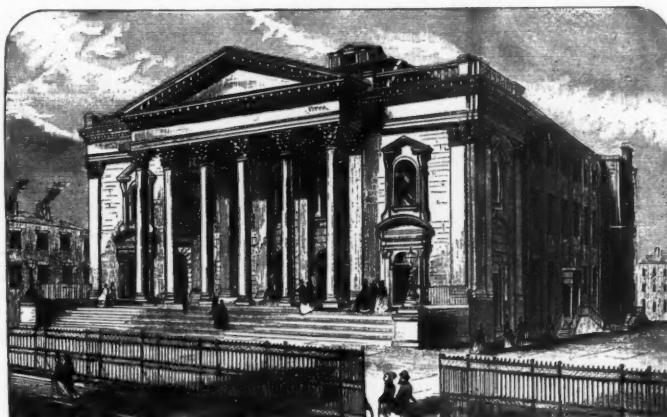
the other books are tossed about in the same way.

Our reason for thus again calling attention to the matter is to accentuate the fact that already there are nineteen schools of learning in the United States which have adopted the *Short Bible* as a text. Their names are: Drew University, Emory University, Drake University, American University, University of Chicago, University of Missouri, University of Michigan, University of Illinois, University of Rochester, Union Theological Seminary, Kenyon College, Cornell College, Straight College, Occidental College, Emory Junior College, State Teachers' College (West Chester, Pa.), Oklahoma City University, Rutherford Junior College, University of Southern California.

What will the harvest be when the product of these schools is spread over the nation? A writer in the *Saturday Review of Literature* says that the *Short Bible* "will have a wide circulation among the new generation who know not Jehovah in the familiar record of the old-time Bible." This is indeed true, and justifies our characterization of that work as the Devil's trump card.

## Spurgeon, a Prince among Men

By Rev. W. H. Hockman, D.D., Chicago, Ill.



The Metropolitan Tabernacle, London, where C. H. Spurgeon was pastor

**S**TREAMS of people were moving along the streets and lanes of South London into Surrey Gardens, and crowding the spacious Music Hall with its ten thousand seats long before the hour announced for the service. On a Sunday evening, what could be drawing such crowds as this, elite from the west end, cockneys from the east end, ministers of state, costermongers, and common folk innumerable? In the days when religion was coldly respectable, and the churches stiff and formal, what London minister could draw such an audience? Not since the Wesleys had such scenes been witnessed.

When the hour arrives, note the hush and thrill of expectancy that passes over the concourse as a mere youth ascends the platform to instruct the assembly in the things of God. For a full hour they sit under the spell of his voice, a voice like a silver trumpet, that could be heard in every corner of the immense hall. When the crowds disperse, not only has curiosity been in a measure satisfied regarding the "boy preacher" from the country, but

thousands have been quickened in things spiritual, and scores led to the Lord Jesus Christ as their Saviour.

### Who Was He?

Charles Haddon Spurgeon, a beardless boy of nineteen, had actually received an invitation to become the pastor of the historic Park Street Baptist Church in London—an invitation which surprised no one more than the preacher himself. After some hesitation it was accepted, and Spurgeon took up the responsibilities of a metropolitan pastorate! His letter of ac-

ceptance, written in humility and simplicity, was a classic, such as few cultured and experienced men of forty could produce.

Though having a long and distinguished history, Park Street Church had fallen upon difficult times, with small congregations and dwindling finances. But as by magic Spurgeon began to fill both the pews and the exchequer. Within two years the congregation voted to enlarge the edifice; but the crowds still increased, and in another year they were forced to look around for other accommodation to take care of the multitudes who came from near and far. Exeter Hall, of holy memories, was tried for a time, but that also proved too small. Then the most daring venture was undertaken—arrangements made to hold divine services in a music hall! Would London's staid religious sentiments stand for it? And could they fill such a building? Would ten thousand people come out to hear the gospel? They came. Those wanting seats came early, and waited in long queues for the doors to open! Refrigerated churchdom was

scandalized—at least many of the ministers of the "proper" sort could not contain their wrath at such a spectacle, the gospel proclaimed in an "unholy" edifice, to motley throngs, and by a preacher who did not so much as wear a conventional frock coat? But Spurgeon continued, and the crowds continued. Among the regular attendants might be noted church leaders of all denominations, members of Parliament, lords and ladies, justices of the high courts, the Prime Minister, and the Lord Mayor of London.

#### Whence Such a Personality?

Of whatever may be attributed to heredity, Spurgeon had the full advantage. Both father and grandfather were men of marked piety and preachers of the gospel. Born June 19, 1834, in the village of Kelvedon, in Essex, the early years of childhood were spent first under the parental roof and later with godly relatives who were able to assist in his education. What may be termed a pious precocity early attracted attention. He would astonish the grave deacons and matrons at his grandfather's house on Sunday evenings by proposing subjects for conversation and making pertinent remarks upon them. A godly visitor, Rev. Richard Knill, once took the child on his knee and uttered a significant prophecy: "I do not know how it is, but I have a presentiment that this child will preach the gospel to thousands, and God will bless him to many souls."

While never wandering into evil ways, but always being an exemplary lad, he nevertheless at the age of fifteen experienced a prolonged season of deep conviction that made life almost unendurably wretched. Visiting church after church in hope of learning the way of salvation, he was disappointed. One stormy Sunday morning he dropped into an out-of-the-way Primitive Methodist Chapel, and heard a lay exhorter preach from the text, "Look unto me and be ye saved, all ye ends of the earth." At the conclusion of his exhortation the speaker pointed his finger straight at Spurgeon, and said: "Young man, you look unhappy and burdened, but look unto Him and be saved. Just look, that is all." The lad "looked." Then and there he became a new man in Christ Jesus. Let this be an encouragement to preachers who have to face small audiences on stormy mornings.

Immediately following this vital experience he became a lay preacher, and began regular pastoral work two years later. Within another two years he was called to London!

But what of education and training? Following a common custom of the day, his early education was received from private schools and tutors. Being a non-conformist (not a member of the Church of England) he could not matriculate at Oxford University, nor take a degree from Cambridge. However, he studied in a private school in Cambridge, and also taught private pupils, young men who like himself were debarred from the privileges of the university. In range of subjects and thoroughness of work, Spurgeon unquestionably measured up to the average university man. But education did not stop there. Few men have been greater students than he, and few have so deeply ap-

preciated learning as to desire to bring it within the reach of the average man. He was one of the prime movers in starting those popular institutions that eventually shaped into the modern polytechnics and the government founded universities.

#### The Metropolitan Tabernacle

The multitudes continued to throng the Surrey Gardens Music Hall, and the phenomenal caliber and drawing power of the preacher demonstrated that a permanent work of unusual dimensions should be planned. To facilitate it a permanent church home with suitable accommodation and equipment became a necessity. Accordingly a great venture of faith was planned—a structure that would seat five or six thousand, conveniently located, and dedicated entirely to the Lord's work. And so the great Metropolitan Tabernacle at Newington Butts came into being, free of debt, in 1861, when Spurgeon was twenty-seven years of age. It is significant that the first gathering in the new church was a prayer meeting at seven o'clock on a Monday morning, attended by more than a thousand people.

Down through the years the Tabernacle has been a bee-hive of activity. Overflowing in all directions, not less than thirty centers of Christian ministry were established in different parts of the London area, with some eight thousand children enrolled in the various Sunday Schools. A colportage association was formed, almshouses sustained, orphanages for both boys and girls established, and the world renowned Pastors College brought into being. Never did the crowds of eager listeners cease to gather at the Tabernacle doors long before the hours for Sunday services.

D. L. Moody was a reverent admirer of Spurgeon, from his earliest years, and made straight for the Tabernacle on his first arrival in London. Again and again did he worship there, going early to make sure of a seat, always if possible occupying the same place in the gallery, fascinated by the personality of the preacher, and profoundly affected and edified by the spiritual ministry. Mr. Moody freely expressed his deep admiration for Spurgeon and acknowledged the powerful influence he had exercised over his own life and ministry. A long list of eminent men, so widely diverse as William E. Gladstone and David Livingstone, sat repeatedly at his feet and confessed that the Tabernacle was the nearest place to heaven of any they knew on earth.

#### The Measure of the Man

Spurgeon did not fit into the ordinary human molds. His gifts and capacities were abundant and superior, his personality unique, his ministry prodigious. After allowing generously for heredity and training, there still remains much that marks out a man specially raised up by God for an epochal ministry. A generous soul, frank and sincere, always radiant, sympathetic and self-sacrificing, he was loved and trusted as a friend by all classes. In the pulpit, and out of it, he spoke the language of the people, and touched the core of their life. Brimming over with wit and humor, and dropping epigrams and parables like a Solomon, he dispensed the most wholesome spiritual truth in such a fashion

that even the uneducated man of the street read "John Ploughman's Talks" with as keen interest as the barrister of the inner temple.

Intellectually and spiritually his capacity and resourcefulness were amazing. Such an unceasing stream of fresh, vigorous, and valuable matter came from his versatile mind that he was not to be likened to a fountain but a mighty river. From his twenty-first year sermons were published every week, the sale of which increased until "Spurgeon's sermons" were scattered literally over the whole earth. For long periods he preached as many as twelve sermons every week! Beginning in 1865 he also published his own monthly magazine *The Sword and Trowel*, which was almost as widely read as his sermons. Of literary work there was an abundance, letters, pamphlets, poems and books; but the crowning production from his pen was unquestionably the *Treasury of David*, a seven volume commentary on the Psalms, which engaged his best attention for some ten years.

It was in the pulpit, however, that Spurgeon was at his best. The message from God's Word came as with a voice from heaven. That marvelous voice has been described as a musical instrument of rare beauty, holding the audience in hushed entrancement. His rhetorical style was so perfect that listeners were never conscious of there being any "style." Long before the days of amplifiers, Spurgeon spoke in the great Crystal Palace, and every one of the more than twenty-three thousand persons heard him distinctly. Still more remarkable, he preached on one occasion to an outdoor audience of some twelve thousand, was heard by all, and a host of young people turned to the Lord.

So great was the fame of Spurgeon in America that repeated efforts were made to prevail upon him to pay a visit to this country. But he never felt called to leave his Tabernacle long enough for such a visit. Once the Redpath Lyceum Bureau sent him an urgent appeal, promising to care for all traveling expenses and give him \$1,000 for every lecture he might deliver! But his reply was characteristic of greatness, "I have no idea of visiting America at present; and as I said to you before, I am not a lecturer; nor would I receive money for preaching."

#### The Christian Warrior

While never failing to attract crowds, Spurgeon was not popular in the sense of catering to any desire for smooth things. On the contrary, his messages rang so true to the divine Word that he earned for himself the newspaper sobriquet of "Brimstone." From the outset he encountered the violent antagonism of the enemies of righteousness, whose name seemed to be legion. Newspaper sneers and tirades, virulent pamphlets, the cursings of organized vice, and, most merciless of all, calumnies from many pulpits were leveled at his head. On the occasion of his first service in the Surrey Music Hall, just as the assembly was silent for prayer, the most diabolical coup was sprung by a scattered group of evil doers who simultaneously raised the cry of "fire" in different parts of the building, causing a stampede

for the exits, resulting in the death or injury of a large number.

In the realm of theology, Spurgeon came into open conflict with the prevailing hyper-Calvinism, which was more "Calvinistic" than Calvin himself, and which held both pulpit and pew in the grip of a cold hopeless fatalism. In breaking away from this traditionalism Spurgeon drew the anathemas of formal theologians, but, on the other hand, had the joy of proclaiming a full and free salvation, to which hungry hearts responded.

With the passing of years the ridicule and antagonism of the newspapers changed to a different note, and for the most part the editors strongly endorsed the work at the Metropolitan Tabernacle. But Spurgeon's conflict of later years was increasingly with the vanguard of the movement which we now characterize as Modernism. No man was keener to detect its subtle sophistries, or sense its deadly perils. While his peculiar forte was evangelism, and controversy with sects or cliques much

to his dislike, nevertheless he waged a valiant and uncompromising warfare against the "downgrade" movement, particularly within the Baptist denomination. So acute was the conflict at one time that Spurgeon virtually severed his connection with the Baptist Union. To avert such a catastrophe, the union made haste to set its house in order; at least to such a degree as to quell the gathering storm. The Metropolitan pulpit never ceased to thunder against compromise with evil, or unbelief, or modern thought. There was no quarter shown to such unscriptural heresies as the universal fatherhood of God, post-mortem salvation, or the denial of substitutionary atonement. To the glory of God it is to be recorded that, though Spurgeon went to his reward more than forty years ago, the Metropolitan Tabernacle still stands four-square on the old foundations, like a lighthouse in the gathering gloom.

#### Mourned as a Beloved Prince

When the man of God was taken home

to glory, in his fifty-eighth year, his departure was mourned by millions. The love and esteem in which he was held could not be better measured than by the volume of letters and telegrams that poured in during his last illness from all over the world, and every class of society. The press said that over one hundred thousand people had taken part in the memorial services, and that practically all London had suspended activities as a mark of respect for the dead. South London from the Tabernacle to Norwood Cemetery, some five miles, presented a wonderful appearance, with people lining the streets while the funeral procession more than two miles in length passed by.

The little charity child who on being asked who was the Prime Minister of England, replied "Spurgeon," was not far from the truth. Among the galaxy of renowned names that adorned the Victorian Period the name of Spurgeon stands out as a star of superior magnitude.

## Spurgeon's Influence on the Christian World

By B. H. Haddock, San Diego, Calif.

IT IS difficult for Christian people to comprehend the influence of the most celebrated preacher of modern times upon the Christian world. Eighty years ago last December he came to London, a lad of nineteen, but a man in preparation for what proved to be one of the notable ministries since the apostles. It is fitting to recall at this time the services of Charles Haddon Spurgeon and to thank God for his birth which took place on June 19, 1834.

We cannot appreciate Spurgeon unless we study the social and religious history of England. For more than a hundred years prior to his advent English people of all classes may be described as decidedly irreligious. In spite of the results of the preaching of Wesley and Whitefield the majority of the residents of the cities was steeped in ignorance and vice. The industrial age was making a difference in the physical and religious life of the nation. Cities were recruiting populations from the rural sections and transforming rustics into slaves of the new order.

#### A Corrupt Aristocracy

Following the example of a court headed by princes that cared nothing for decency or religion, a corrupt aristocracy led the whole nation into careless living made more dangerous on account of the wealth that poured into the country during the period following Waterloo. The passing of the Reform Bill did not affect the working classes to any extent, and it was not until the advent of Queen Victoria and more important still perhaps, her marriage, did the tide begin to turn.

Not until recently has the student of

English history had access to the complete story of the life and labors of the Prince Consort. This remarkable man seems to have made only one major blunder during his life and that was in the training of the son who afterwards became King Edward VII. Aside from this we can credit this princely gentleman with doing more for England than any Englishman during a half century of time.

#### Influence of Royalty

People who have never lived in Great Britain have little idea of the influence of royalty. Kings may reign and not govern, but they certainly set the standard for conduct. In spite of the careful rearing of Queen Victoria, she was "a chip off the old block," and not until she came completely under the sway of her husband did she throw off the cloak with which blood had covered her. Her devotion to Albert and his ideals of virtue and honor transformed her court into the most honorable in Europe. Instead of fawning courtiers Buckingham Palace welcomed the great minds of the land. Musicians, inventors, social reformers, and other idealists found listening ears.

The Prince worked during every waking moment. The world's first great fair was the child of his imagination. He planned it, managed it, and made a tremendous success of what many thought would be a failure. This enterprise had far-reaching consequences. It did more to reveal the inherent greatness of the empire than anything known before. People came from all over the world to marvel at the early results of the industrial age. The fair made London still more impor-

tant, and gave impetus to plans for its improvement.

#### Spurgeon's Arrival in London

Spurgeon reached London soon after the main fair building had been removed to the country. We all know the story of his call to the ancient church meeting in New Park Street. Many factors had militated against the growth of the enterprise. It seemed to have gone to seed due to removals and a lack of a program of evangelistic preaching. Founded in 1652, three of the pastors had held the office for 151 years. One of these, Benjamin Keach, was the minister who defied the officers of Charles II. Another was the learned John Gill who served the church for fifty-one years. The third was John Rippion, whose sixty-two year pastorate is almost a record. He was a member of the committee that sent Carey to India.

Prospects for the youth from the country were none too bright. He had a few well-to-do members willing to give him their support, but as handicaps, he had a building not easy to find, a denomination with little standing, and a theology not noted for being attractive. He was told by boarding house companions that Thomas Binney was the ideal popular preacher. This idol of the more intelligent of the middle classes had no appeal for the common people, and Spurgeon decided that he would under no circumstances make a bid for the same sort of audience.

#### Reaching the Poor

In spite of admiration on the part of literary men like Ruskin and politicians like Gladstone, the youthful preacher set

out to win the lowly. It is safe to say that probably more than half of his early congregations could hardly read or write. "The poor heard him gladly."

Visitors from the United States almost invariably went to hear Spurgeon. He was one of the sights of London for nearly forty years. Never did he lose the prestige won during his first few weeks in London. The common question was, "How do you account for his popularity?" From the standpoint of worldly analysis he can be credited with one of the most remarkable speaking voices ever known. He was the golden-tongued orator. No audience was too large and none too small for him. He seemed to have perfect control of a perfect instrument. There could be thunder and then tenderness. The wooing note was seldom absent.

#### Loyalty to Truth

He not only had a marvelous voice, but a glorious gospel to deliver. Many wondered how he could hold to a Calvinism that seemed the antithesis of an evangelical theology. This mattered little to this apostle of truth. Free salvation was his message just as much as the precious truth of the sovereignty of God. "Whosoever will may come" was the cornerstone of every sermon, and yet he gloried in the truths imbibed from the tomes of Puritan theology he had read as a child in his grandfather's library at Stambourne. God had been preparing the lad for the ministry long before he had professed conversion in the Colchester meeting house. When other children had been at play, this prodigy had been filling his mind with the food provided by authors whose works gave virility to Cromwell's Ironsides.

This Essex lad had another great advantage over his fellow ministers. Few, if any, had as great a knowledge of simple English. He had lived in the midst of country folk who used the language relating to their common needs, and which came from those classics, the King James' Version of the Bible, *Pilgrim's Progress*, and Fox's *Book of Martyrs*. Latinized English with the infiltration of Greek and French was not the common tongue among the common people, so that when the clarion voice rang out with the glad tidings everyone could understand every word. This priceless knowledge could never have been imparted by any college, and every printed sermon bears the stamp of not only an honest heart but a heart beating in sympathy with those to whom he ministered.

#### Not Born a Baptist

Another reason that helps to account for his usefulness is his enthusiasm. This gift was the logical result of his convictions. He felt that he must preach. The hand of God lay heavily upon him. He did not dare keep silent. He knew that all had sinned and come short of the glory of God, and he knew that salvation came only through the Lord Jesus Christ. He knew that those who believed were the ones chosen by God. He was not a born Baptist but became one in spite of family opposition, and was always glad to affirm his allegiance to the doctrines of that body. He gloried, however, not in denominational affiliations, but in the gospel of his Lord.

There was a fiery soul within him which drove him on in spite of years of sickness. This inner fire enabled him to accomplish the work of ten busy men.

Still another factor that must be considered was his winsomeness joined to his sense of humor. His deacons and other church officers called him "Governor" and heeded his slightest whim. Never did he call upon his people in vain. Great tasks were undertaken and accomplished not only because of loyalty to Christ, but also because this noble servant had the confidence of a people that had learned to depend upon his leadership. His ability always to see the sunny side won to him many who felt little sympathy with his theology. Christians of many shades of belief felt that he was their friend and champion. He was the greatest defender of the faith in all England. Everyone knew that he was staunch and true. He was not a devotee of progressive theology.

#### Reaching the World

From London, Spurgeon was preaching to the world. This dirty metropolis with its huddled millions was the very hub of a mighty empire upon which the sun never set. The ships that carried its merchandise to the corners of the earth were also carrying the sermons of this ambassador of the Almighty. Visitors announced his fame and multiplied his audiences, so that no man in the world was preaching to such multitudes. Thousands were being converted of whom he never heard, and the gospel was penetrating the remote places of the world and the hearts of many who never had cared to enter a place of worship.

It is not too much to say that Spurgeon can be credited with advancing the cause of non-conformity more than any man of his day. It is hard for the people of this

country to appreciate the position of non-conformists when he arrived in London. Everyone who did not conform to the Church of England was handicapped in almost every form of endeavor. Oxford and Cambridge had been closed to them for centuries. Government office was not easy of attainment. Nearly all teaching positions were closed to all but churchmen. It seemed as though an ambitious non-conformist would almost be compelled to change his faith if he wanted to get ahead. Baptists in particular were not in favor. They were few in numbers and had small prospects of becoming numerous. Spurgeon alone was responsible for the construction of four hundred Baptist chapels during his lifetime, and was indirectly responsible for the erection of many hundreds more in various parts of Great Britain and abroad.

#### Spurgeon and Shaftesbury

Politicians would have been glad to have Spurgeon on their side, but although he was never afraid to make himself heard on great moral issues, he never was a political preacher. His politics took the form of support for the reforms advocated by that friend of the poor, the Seventh Earl of Shaftesbury. The Earl counted Spurgeon one of his dearest friends. They both spent their lives among the lowly. Shaftesbury was bitterly fought by Gladstone and Bright, but Spurgeon never failed him. Their devotion to their precious Lord was the tie which bound them together.

One hundred years have passed since this herald of the Cross was born. "He being dead yet speaketh" was said of Abel, but it can be as truly said of Charles Haddon Spurgeon. The enemies of truth have had their innings and Spurgeon's predictions have come true. A faithless Church is still a lifeless Church.

### A Morning Prayer in June

By James M. Gray, Chicago, Ill.

Fill this day with work for Thee, O God!  
This day that follows rest and sleep,  
Bringing so sweet a sense of comfort  
As baffles the understanding to express;—  
This day that opens on so fair a scene;  
The early sunlight glistening on expansive lake,  
The water clear and smooth,  
The gentle waving branches of the trees,  
The velvet finish of the soft green grass,  
The stirring air;  
The people starting to their daily tasks,  
While some are loitering to enjoy it all.  
Fill this day with work for Thee, O God!  
The day is Thine, and Thou hast given it me.  
It makes the blood to tingle with delight  
At thought of serving Thee in such a day!  
It makes this life worth living here.

# Astrology— or Do the Stars Influence Human Lives?

By Clarence H. Benson, Chicago, Ill.

**A**STROLOGY says, Yes; astronomy, No. And yet at one time astrology and astronomy were closely related if not identical subjects. But with increased enlightenment a gulf of separation divided the two, and today while astronomy is recognized as a science, astrology is only the extenuated shadow of a superstitious age.

## An Ancient Study

Astrology is one of the earliest studies in the curriculum of the human race. Its origin is so remote that we have only imperfect traditions respecting its earliest developments. The great pyramid in Egypt was unquestionably an astrological building. The Birs Nimrod, supposed to have been built on the ruins of the Tower of Babel, was also constructed for astrologers. The forms of these buildings testify to the celestial purposes for which they were erected, the great pyramid, for instance, being built with its four sides facing exactly north, south, east, and west. Philo asserts that Terah, the father of Abraham, was skilled in all that relates to astrology; and according to Josephus, the Chaldean Berossus attributed to Abraham a profound knowledge of arithmetic, astrology, and astronomy, in which sciences he instructed the Egyptians.

## A Respectable Error

We must concede that of all errors into which men have fallen in their desire to penetrate the future, astrology is the most respectable if not the most reasonable. Of all the heavenly bodies the sun does most certainly influence the lives of men, and even the ancients recognized that the moon had such an influence on the waters of the ocean that they rose and fell as it encircled the earth. With these two bodies plainly exerting their power it was not difficult for the ancients to imagine that the planets and even the stars were similarly affecting terrestrial affairs. Thus they conceived the thought that the fortunes of every man born into the world depended on the position of the various planets at the moment of his birth. And if there was something artificial in the rules by which various influences were assigned to particular planets, it must be remembered that the system of astrology was formed gradually and perhaps tentatively. Some influences may have been inferred from observed events, while others may have been invented and afterwards, through some remarkable coincidence, found general acceptance.

## Calculations of the Horoscope

But unfortunately the natural tendency of astrologers was to invent systems rather than to establish them by careful and long-continued observations which would place their work in the realm of science. The ancient astrologer, like the modern, cared nothing for the actual luminary in the heavens. The calculations of his horoscope



Clarence H. Benson

were more dependent upon symbols than planetary masses. Simply to have given a planet to each day of the week did not allow the astrologer sufficient scope to work out his prophecies, and therefore in order to have a wider range of possible combinations, he hit on the ingenious idea of giving a planet (there were only five known to the ancients) to each hour of the day. Even when the planets were allotted these additional functions there still was not found sufficiently workable data, so that the astrologer turned his attention to the twelve signs of the zodiac.

The zodiac is the imaginary route which the sun travels around the earth during a period of one year. Each month the sun appears to be entering a new group of stars, which the ancients bounded off into twelve constellations or signs of the zodiac. Little did they realize then that it was the earth and not the sun which was making this annual circuit of the heaven, and that the stars with which they associated their horoscopes were at a distance so inconceivably remote as to be absolutely beyond the possibility of influencing the earth. Even when the most powerful telescopes are brought to bear on the nearest stars in these constellations they reveal only a point of light. This single ray of light from the nearest star comes over a vast expanse of two billion miles, and although its light is traveling at the marvelously rapid rate of 186 thousand miles a second, it has taken four and one-half years to reach the earth.

## Foolish Omens

Of course the ancients knew none of these things. In fact, the earliest astronomical achievements were not in any real sense astronomical at all. They were simply the compilations of lists of crude astrological omens of the most foolish and unreasonable kind. The astrologers assigned each of the five planets a throne by day and a residence by night in one of the signs of the zodiac. While this enlarged

their field for making prognostications, still further to extend the range of possible combinations they *invented* the decan. This increased the potentiality of the signs from twelve to thirty-six.

Now in all of this it will be seen that there were no basic facts established from painstaking observations of the heavenly bodies, but only too often predictions were based on an imaginary constellation which was just as good for fortune telling as a real one. The astrologer needs no telescope, spectroscope, micrometer, or even multiplication tables to ascertain and compute his deductions. His principal stock in trade is a fertile imagination and a gullible public whose ignorance of the true science of astronomy makes it an easy prey for imposters. Even the successful termination of certain "guesses" has no weight with enlightened men. Scientists not only establish a *cause* for every result, but in astronomy, at least, find a mathematical precision of accuracy which is totally unknown to the astrologer.

## Mysticism and Spiritualism

Would that the tables and horoscopes of the astrologer were as meaningless and harmless as the scientists declare, and no more to be feared than the extenuated shadow of a superstitious age. The seriousness of this study, however, is in its relation to mysticism and spiritualism.

The children of Israel were expressly forbidden to engage in fortune telling practiced by their neighbors, or to attempt to pry into the future by astrological prognostication or spiritualistic mediums. They were to look to God and to His revealed will alone for all such light. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?" (Isa. 8:19).

While astrologers were professional fortune tellers in the surrounding nations, the chosen people of Israel were to trust in God for their necessary protection and provision, and look to His prophets for the revelation of any future events that He might see fit to reveal to them.

For example, in olden times, an eclipse of the sun or moon came as an omen of disaster. All the ancient nations were terrified by these signs in the heavens which they could not predict or explain. But to Israel the assuring and consoling word of the prophet had come: "Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them" (Jer. 10:2). God did not reveal the true explanation of the eclipse to the Hebrews—that in the process of time they were to learn by the exercise of their own mental powers—but He set them free from the slavish fear that possessed the heathen, and they could look with calmness on these terror-striking signs because they looked in faith.

### Compared with the Prophets

The accuracy of the predictions of the prophets of Jehovah compared with those of the astrologers is well set forth in that marvelous challenge of Isaiah to Babylon just before he reveals the name of Cyrus, its future conqueror.

"Stand now with thy enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee" (Isa. 47:12, 13).

Of Daniel's contest with the astrologers of Babylon we are well acquainted. Nebuchadnezzar revealed the shallowness of the horoscopes of his day by insisting that the

"wise men" reveal the forgotten dream as well as give the interpretation of it. Listen to his estimate of these men: "If ye will not make known unto me the dream . . . ye have prepared lying and corrupt words to speak unto me." The astrologers considered that it was preposterous that such a demand should be made on them, and even though their lives were at stake, they had frankly to admit the limitations of their art and profession which the nations had been led to hold in such high esteem. The true status of the astrologer past and present was revealed by the remarkable reply that Daniel made to Nebuchadnezzar:

"The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan. 2:27, 28).

### The Shame of It

It is to our shame that even today, in spite of all our enlightenment and scientific advances, astrology still has a hold on multitudes. Parasite-like it sucks its life from astronomy, of which the great mass of people know little or nothing, and astrological publications are sold by the tens of thousands. As in former times it linked itself with heathenism, so today it sets human speculations against the true knowledge of God's works, and offers human prognostications as a substitute for faith in a heavenly Father. To the Christian who believes that "the steps of a good man are ordered by the Lord," there is no occasion for attempting to pry into the future, and since it is God who "frustrateth the tokens of the liars and maketh diviners mad," for the child of God there is the gravest danger associated with such efforts.

## Recent Prophetic Developments, or How Far Off the Night Are We?

By H. A. Ironside, Litt.D., Chicago, Ill.

MY TEXT is found in Isaiah 21:11 and 12: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."

The two geographical terms, "Dumah and Seir," are in Edom, and the questioner is possibly an Edomite sentry, or watchman, calling across a chasm to an Israelitish watchman on the other side. God's prophets had predicted dire judgments upon Edom, and it would seem as though the question was asked skeptically or derisively.

Some have translated it like this, "Watchman, how much off the night?" That is, how near has the time come to the fulfillment of these predictions, how much of the night has already gone? And the answer comes from the Israelitish watchman, "The morning cometh!" And the morning, of course, would come with the shining forth of Messiah's face. But he adds, "And also the night!" for when the morning comes for the people of God, a darker night than earth has ever known will fall upon those who have rejected the testimony of the Lord.

Based upon this declaration is the earnest entreaty down through all the centuries, "If ye will inquire, inquire ye." In other words, in view of the approaching fulfillment of the prophetic word, be in earnest, face the issue squarely, looking up to God for divine instruction.

"Return, come." It is the voice of the Lord pleading with a wayward people who have turned their backs upon Him and have wandered away from Him. He is saying,



H. A. Ironside, Litt.D.

as it were, in view of the near fulfillment of these things, or, as we would put it today, in view of the near return of our Lord Jesus Christ, "If ye will inquire, inquire ye: return, come"—come back to God while He awaits in grace to save.

The text I wish to use simply as a starting point as I turn from one scripture to another to find out where we are in the course of time. "How much off the night," how near are we to the dawn? And in doing this I wish to speak of current events in connection with three distinct companies of people. I

In the First Epistle to the Corinthians, Paul distinguishes these groups when he says, "Giving none offense, neither to the Jews, nor to the Gentiles, nor to the church

of God." Prophecy has to do with these three classes.

First, what do we see in the world today to indicate that God is soon to fulfill the promises to Israel? In the twenty-first chapter of the third gospel where we have Luke's account of our Lord's discourse on the Mount of Olives (His great prophetic discourse which is also reported in Matthew 24 and 25 and in Mark 13), after indicating certain events that would lead up to His second coming, the Saviour says to His disciples (v. 29), "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand." This was a parable, we are told; but here is its application, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." And then we get that verse, "Verily I say unto you, This generation (that is, the people of Israel) shall not pass away, till all be fulfilled."

### The Fig Tree, the Olive Tree and the Vine

The fig tree is the symbol of Israel looked at nationally. It is first used, with three others, in Judges 9, uttered by Jotham when the people of Israel behaved so badly to the family of Gideon after his death and followed Abimelech.

"When they told it to Jotham, he went and stood in the top of Mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken to me, ye men of Shechem, that God may hearken unto you. The trees went forth (trees are frequently used in the prophetic scriptures as symbols of nations, and Jotham used them in that way) to anoint a king over them: and

they said unto the olive tree, Reign thou over us."

We know from Jeremiah and the Epistle to the Romans that the olive tree is the symbol of Israel in covenant relation with God.

"But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us." The fig tree is the symbol of Israel nationally. "But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us." And the vine is a symbol of Israel spiritually as a testimony for God in the world, bearing fruit that gladdens God and man. "And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us." What is the bramble, the thorn-bush? It is the symbol of apostate Israel after the flesh. Do not misunderstand me, I am not saying that the nation of Israel as a whole is apostate. That nation rejected their Messiah because they did not recognize Him when He came; but throughout the centuries the great majority of them, have clung to the Old Testament, the Word of God, and though blinded when they read Moses, they are still looking forward to the coming of their Mesiah. But in the days in which we live there are all over the world vast numbers of apostate Jews, and when the Jew who was so highly privileged becomes apostate, he is as bad as an apostate Christian.

"The bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon." In other words, I am willing to reign over you, to propose some plan, some political system, but you must put your trust in me.

I think we are living in the days when the bramble is in the place of authority among many of the nations of the world. It is remarkable how many apostate Jews are sponsoring communism and other socialist programs.

#### Consider the Fig Tree

But let us consider the fig tree.

The Lord Jesus likened Israel to "a fig tree planted in a vineyard." After the return from Babylon God planted them in Palestine as a fig tree in a vineyard, and the Saviour came to that tree and found no fruit thereon. There was a profusion of leaves, but nothing real for God. And then you have the symbolic action, the cursing of the fig tree, and so for centuries the fig tree has been, as it were, dried up by the roots and has had no real national place. The Jews are scattered everywhere among the Gentiles.

But the Lord Jesus says, "Consider the fig tree"—when it begins to put forth its leaves, when it begins to bud, then you may "know that the kingdom of God is near," or, as in Mark in the Revised Version, "Then know that he is near, even at the door."

I do not think that any can deny that

in our day we have seen the fig tree beginning to bud and put forth its green leaves. I am amazed as I think of the events that have taken place in connection with the Jews in my own brief life, and particularly that part of it which has been devoted to ministering the Word of God. I go back, say thirty-six years, when some of these things were first opened up to me, and as we studied the second coming of the Lord and saw that the day would come when the Jews would return in unbelief to Palestine, we never dreamed that we would live to see it! The first announcement of a Zionist conference was made about that time. How thrilled we were and we thought, is that the beginning of the leaves coming out on the fig tree? It looks as though the Jew is about to speak once more in national terms, not simply as scattered wanderers.

But the years went on. Zionist congresses were held one after another, but yet the Jew did not get any foothold in Palestine.

#### The Shot in the Balkans

Dr. Theodore Herzl had been negotiating with the Turks to make arrangements by which Palestine might be opened up to the Jews, but practically nothing came of it. Then that shot was fired in the Balkans, and while the modernistic preachers were crying, "Peace, peace, when there is no peace," the World War broke upon us, and for four awful years the nations were at one another's throats. When at last the Armistice was signed and the war came to an end, who had profited by that terrific conflict? None of the great nations of the world. They were all left poorer and weaker in every way than before, but there was one people who profited—the Jews. That war was allowed to go on by God until the power of the Turk was broken in Palestine. He was driven out, Palestine came under the British mandate, and opportunity was given the Jew to return to his own land.

You know something of the remarkable events that have transpired since the signing of the Armistice, but there is one thing I would call to your attention. When the war ended, there were less than 50,000 Jews in Palestine, while today there are well on to 200,000. As we see the marvelous changes that have taken place there, it is evident that God is preparing the land once more for His ancient people, and He is preparing the people to go home. There were Jews that were not very enthusiastic, in countries like France, Britain, America, and Germany. They were treated well and given opportunities such as they did not have in other lands, but God has allowed hard and difficult circumstances to develop. They have put within the Jew's soul a sense of solidarity he has not had for centuries. The different parties in Judaism have drawn closer together and are realizing that the only way to solve their problems is to go back to Immanuel's land.

According to the prophetic word, they will be back in their own land in unbelief. It is after they get back that the revelation of Christ as their Mesiah is coming to them. And so, as we see these things transpiring before our eyes, how can we doubt but that the coming of the Lord is drawing near?

## II

Our Lord not only said, "Consider the fig tree," but "all the trees." The Gentile nations are represented by the trees of the wood. Therefore look upon these nations and see what developments are taking place.

The easiest way to do that is to let me present it to you in a dramatic form. When at last the people of Israel are gathered back to the land, after the Church has been caught up to be with the Lord and before Christ returns with all His saints to set up His kingdom, the Tribulation is going to take place in Palestine and in the Roman earth, called definitely, "the habitable earth." Naturally, all the rest of the world will feel it in a measure, but the worst suffering will fall upon that part of the world.

#### Nations Gathered to Battle

We read that God is going to gather all nations against Jerusalem to battle. How will that be brought about? Do we see anything taking place in the world today to indicate that the time may be near for such a conflict as this suggests? I think we do. Let us think of Israel as returned to Palestine. Let this reading desk represent Palestine, and this Bible Jerusalem. What does God say is going to take place? "I will gather all nations against Jerusalem to battle" (Zech. 14:2), and it will be a burdensome stone to all nations.

How is this to be brought about? Remember that the Church will be gone, Christianity as such, will have disappeared from the earth, and God will be dealing with the nations and with Israel. He will open the eyes of every honest Jew left in the world at that time, the veil will be taken off, and as they read their own Bibles, they will discern the times in which they live. And they that are wise, as we are told in Daniel, shall instruct many and make clear what God is doing.

Therefore there will be a remnant in Palestine waiting for the coming of the kingdom. Others will be driven out, beyond the confines of the revived Roman empire, and wherever they go they will carry the message that the King is coming. The result will be that a great multitude of Gentiles will be brought out from every kindred and tongue and people and nation, and prepared for the blessing of Messiah's reign when they shall "have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14).

#### The Bramble Bush

Here the Jews will be developing the land and expecting to become the head of the nations, but it will be the bramble bush and not the fig tree. There will arise a great Jewish leader in the land who will be accepted by the apostate part of the nation as the long-promised Messiah. He is the false prophet, the second beast of Revelation 13, the idol shepherd of Zechariah, the wilful king of Daniel. He will have his seat of authority in Jerusalem.

North of Palestine in the district where of old the Syrian held sway, will arise the king of the north. For centuries that district has been occupied by the Turks. In our day the Turk has been practically driven out of Europe. He is holding only a small strip of Constantinople. The empire has been overthrown and the Angora Republic has taken its place. Whoever oc-

cupies that land in the end-time will be "the king of the north." He will look with covetous eyes upon Palestine, at the renewed life manifested there, the cities rising and the evidences of wealth. And like Pharaoh of old who was angry with himself that he let Moses and the children of Israel go, so this Mohammedan power will say, "We were fools to give up the way we did; we have lost one of the choicest treasures of the world." They will start a quarrel again with Palestine that will involve a great deal. A league is to be made between the leaders in Palestine and the head of the revived Roman empire. Here then is the Roman power, ten kingdoms bound together with one imperial leader who will guarantee the integrity of the Jewish state, and receive vast revenues in return for promised protection.

#### Gog and Magog

After the Church is gone, the king of the north looks covetously on Palestine, he is eager to begin a war, but would not dare move in his own strength—we read that "the king of the north shall be mighty, but not in his own power." Who will be behind him? A confederation of northern European and certain Asiatic countries will be formed, dominated by Gog of the land of Magog\*: a great Slavic, possibly soviet confederation, consisting of Russia and many allied nations. These will say to the king of the north, "You go down and 'pull the chestnuts out of the fire' and we will stand behind you." The king of the north moves, but hardly begins before the king of the south moves. Who is this king of the south? According to the Old Testament it is the king of Egypt. He, too, is a Mohammedan leader. A holy war is proclaimed and these two attempt to crush Israel between them. When this takes place, the ten kingdom power sends its hosts to the land of Palestine, and thus the last great war begins!

Already today the ten kingdom empire seems to be forming, and the great soviet power of the north and the Mohammedan nations are getting ready for the part they are to play in the drama of the last days.

#### Kings of the Sun Rising

But God says, "I will gather all nations against Jerusalem." There are nations not included in these groups. I suppose the kingdom of the south takes in all the Mohammedan powers of North Africa, the

kingdom of the north all the other Islamic nations; and Gog of the land of Magog dominates all the soviet powers reaching down through Persia to the Gulf.

There is still another great group—that of the Far East, the Mongolian nations and possibly India. Will they have any place in this great conflict? There is a striking passage in Revelation which reads, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16:12).

The Euphrates was the eastern boundary of the Roman empire, and whether you think of the literal Euphrates dried up or of the Turkish power being largely destroyed as it has already been, it comes to about the same thing. It prepares the way for the advance of the kings of the east. The word "east" is really, "the sun rising," the "kings of the sun rising."

This is significant. Japan has been

that the kingdom of God has drawn nigh.

There are other things that one could say along this line, but I leave it and go on to the last group, the Church of God.

#### III

"Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God."

What evidence is there in the history and experience of the Church of God to indicate that it is soon to close its earthly history? Without attempting to set times, I think prophecy makes it evident that the Church's course on earth is nearly done. It is a dangerous thing to try to prophesy. We all ought to be students of prophecy, but when we predict things ourselves, we are on dangerous ground. However, we turn to the Word and ask, What will be the last state of the Church on earth preceding the end of its testimony here? We might look at a great number of scriptures for the answer, did time permit.

#### A Unique Prediction

Have you ever considered that Christianity is the only religious system—using "religious" in its ordinary sense—whose founder and first followers announced practically its eclipse before His return to earth? If the founders of other religious systems ever attempted to make predictions, they promised that their followers would dominate the world.

I remember hearing the late John Alexander Dowie say that the day would come when the King of England and the President of the United States would come to Zion to receive orders. Joseph Smith encouraged his followers by telling them that Mormonism would be triumphant everywhere in America and throughout the world. Going farther back, M o h a m m e d

promised that Islam would rule the world and drive Christianity out of the earth. But our Lord Jesus Christ, while He promised that the gates of hell would not prevail against His Church, nevertheless declared that all kinds of corruption would come in and that the love of many would wax cold. He asked the question, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8). The apostle Paul said that evil workers would rise up in the Church and that there would be increased apostasy until men would not endure sound doctrine; but after their own lusts heap to themselves teachers, having itching ears (II Tim. 4:3). As you read these predictions and look about on the professed Church of God, you cannot help but see that they are being fulfilled to the letter.

#### Predictions Fulfilling

Let me give you some of them. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared



D. L. Moody Memorial Church, Chicago, Ill.

called, "The empire of the rising sun" for over a thousand years, but it is singular that until recently prophetic students scarcely ever thought of Japan as they wondered who these kings of the east could be. Some thought they were the lost ten tribes coming back to Palestine. But today with Japan at the front as it is, it is easy to see the day if we are left in the world very long, when Japan will head up a great confederation of the far eastern nations, when not only Korea and Manchuria, but Mongolia, Siam, Cochin China, Annam, Tibet, and possibly India, will all come under one head. These kings of the east will present a solid front, and dispute with the nations of the Occident the possession of Palestine. This will lead up to the Armageddon conflict on the plain of Esdraelon in the north of Palestine.

#### Confederations Now Forming

The impressive thing is that every one of the confederacies spoken of so plainly in the prophetic Word are being formed at the present time. We see them all coming into existence, and as we "consider the fig tree and all the trees," we may feel sure

\*Editors' note: Dr. Ironside is here dealing with Ezekiel's prophecy, chapters 38 and 39. And to forestall inquiries from our readers, it seems desirable to say that some teachers place the time of the fulfillment of that prophecy after Armageddon. "At the time of the final attack upon Palestine of the king of the north, the beast or Roman empire, and the false prophet, or Antichrist, will already have been destroyed (Rev. 19), the Jews will be dwelling peacefully in their own land (Ezek. 38), and Christ Himself the Deliverer of His earthly people, will have come to Zion."—Alfred H. Burton, in *Russia's Destiny in the Light of Prophecy*, page 24, S. W. Partridge and Company, London.

with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. 4:1). Do I need to dwell on the party in the professed Church to which these words apply?

I remember when I was a lad reading in Fox's *Book of Martyrs*, of a man of God condemned to death by burning at the stake because he would not worship a bit of wafer as though it were God incarnate. As he stood there, the fagots piled around him, the executioner was about to apply the torch, when a priest undertook to preach a sermon and read, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron," and he exhorted the martyr to recant and make his submission to holy mother church before the fagots should be lit. The martyr refused, the signal was given, and as the flame leaped up the priest still pleaded with him to submit. But the dying man raised his voice and said, "All I ask is that you read the next verse to the people." The priest looked at the verse and read, "Forbidding to marry, and commanding to abstain from meats," and he threw the Book into the fire to be burned with the martyr.

It is easy to see that on God's time piece we have gotten beyond that "latter" day.

#### Where Are We Now Then?

Turn to II Timothy 3:1: "This know that in the last days perilous times shall come." There is an advance here, "the latter times"—"the last days." "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God."

You say, "But what is there to this? Have not these things always characterized this godless world? What is there about this that is so special for our time?" Look at the next verse: "Having a form of godliness, but denying the power thereof." This is not heathenism, this is not the world that makes no profession of Christianity. This is the professing Church of God, these are the conditions that prevail among those who have a form of godliness but deny the power. Look around you. What do you see? Are we not living in the days pictured here?

And then the apostle tells us in the second chapter of Second Thessalonians that "that day"—and he is referring, of course, to the coming of Christ as the Son of man to set up His kingdom—"shall not come except there be the apostasy first and that man of sin," the Antichrist, "be revealed."

The apostasy does not come in a moment. It has been creeping upon us for centuries, but with tremendous acceleration in the last half or quarter of a century and even more in the last decade. Have you ever thought how little real Bible preaching there is in the Church of God today?

#### Go Back a Few Years

I remember when first coming into a knowledge of prophetic truth, that the country was ringing with the trial of Professor Briggs. He was a teacher in a Presbyterian seminary, and that great Church was shocked to find one of its teachers misleading young ministerial students by denying the full inspiration of the Bible. He was dismissed from their fellowship. I mentioned this in a meeting in Philadelphia, and later a modernist came up to me and said, "You talked about Briggs. Poor old Briggs, he was so conservative we wouldn't own him as a modernist today." Today seminary after seminary in nearly all of our great Churches has gone into apostasy, and only here and there is one that stands firmly for the Word of God and the testimony of Jesus Christ. When all the young men educated along these lines of veneered infidelity are graduated and ordained, and go out to become pastors and teachers, what will the Church stand upon?

I remember hearing Dr. Lyman Abbott, a mild apostate compared with many today, saying to a group of young students in Berkeley, "Young gentlemen, remember you cannot go into your pulpit and hold up a Book as your fathers did and say, 'This Book is the Word of the living God.' All you can do is to say, 'This Book contains the best thoughts of the best men who lived thousands of years ago,' and you draw from this Book all you can to give to your people; but you cannot speak with authority."

On the other hand, he warned them against saying too much about higher criticism and their liberal views, lest they should frighten the orthodox out of the Church, and, of course, if the orthodox are frightened out of the Church, their pocket books go out with them! He said, "You know, young men, it would be foolish of you to talk about the assured results of higher criticism. I am as familiar with it as most any one, and all that we are absolutely certain of, after years of study, is that the Pentateuch was written either by Moses or some other man named Moses!"

#### The Place of the Moody Bible Institute

How we thank God for the Moody Bible Institute! I am not saying something complimentary merely, but I believe this Institute to be one of God's means of holding back the flood-tide of apostasy until He takes His people home. But suppose that through lack of interest of Christian people, the Moody Bible Institute and the other few orthodox schools and seminaries left, had to close their doors, what place would there be where young men could be trained in the knowledge of this Book?

The apostle shows us that the increasing apostasy is a sign that we are near the end. Look with me at Revelation 2 and 3. In those chapters we have presented,

#### "The Things That Are"

The Spirit of God has given us an outline picture of the course of the professing Church from apostolic days to the end of its testimony on earth.

If you feel like questioning that, try to change the position of any of those seven churches and see if there is any possibility of making them fit as they do here. Ephesus, the Church of the apostolic age; Smyrna, the Church under the Roman persecutions; Pergamos, the Church under Constantine and his successors; Thyatira, the papal apostasy; Sardis, the great state Churches of the Reformation, with their millions of baptized unconverted people, and yet among them those who are undefiled and shall walk with Him in white. Then Philadelphia, the great revival movement of the past two centuries or so; then Laodicea, the Latitudinarian movement; the very conditions that prevail today!

What follows? "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne."

This is the end for us: to be caught up to be forever with the Lord, who says, "Surely, I come quickly."

"Amen, even so, come Lord Jesus!"

## FOUR Special Articles

Scheduled for the JULY ISSUE

### MOODY Bible Institute MONTHLY

The Mark of the Beast or Is the Antichrist at Hand?

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—MOODY MONTHLY.

# *In Quietness and Confidence Shall Be Your Strength*

Isaiah 30:15

## *Confidence*

By Alice M. Taylor, Norwood, Pa.

No one knows  
How His life He could give;  
But this *I know*,  
Through His blood I now live.  
*Ephesians 2:1, 13.*

No one knows  
Of the struggles within;  
But this *I know*,  
He doth victory win.  
*I Corinthians 15:57.*

No one knows  
All the turns in the way;  
But this *I know*,  
They will be plain some day.  
*I Corinthians 13:12.*

No one knows  
When the Lord will appear;  
But this *I know*,  
That His voice I shall hear.  
*I Thessalonians 4:16, 17.*

No one knows  
How far heaven may be;  
But this *I know*,  
There's a place there for me.  
*John 14:2, 3.*

## *God's Guardianship*

By Joseph W. Kentner, Fort Frances, Ont., Canada

What though the darkness, falling down, doth hide me?  
I will not fear;  
For God is here, my God is here beside me,  
Is ever here.  
Fearless I face the night for He doth guide me;  
Though hidden perils lie deep, what is to fear  
When God is near?

What though the last great night should darken o'er me.  
Need I repine?  
For God is waiting, God is watching, for me  
Beyond the Line.  
What though the silent tomb looms dark before me?  
Within my heart I hear that Voice divine  
Say, "Thou art Mine."

## *He Hath Said*

By E. Margaret Clarkson, Toronto, Canada

Though thy way be lone and cheerless,  
And the road be steep and rough,  
He hath said—and He is faithful—  
Is His promise not enough?

He hath said He will be with thee—  
Shall He leave thee then alone?  
He hath said that thou shalt triumph—  
Shalt thou then be overthrown?

He hath said He careth for thee—  
Shall He not thy need supply?  
He hath said He loveth ever—  
Shall He slight thy faintest sigh?

Oh, His Word abideth faithful—  
Changeless ever shall endure;  
Yesterday, today, forever,  
All His promises are sure!

Weary soul, be not downhearted!  
Courage take and faith renew,  
For His promise faileth never—  
He hath said—and He will do!

## *Omnipotence*

By Florentine Budwig, Minneapolis, Minn.

Praised be the Lord  
For His omnipotence!  
We know from whence  
Doth come our help in time of need.  
Our mighty, loving God doth heed  
Each call when earnestly we plead.  
Praised be His name!

Praised be the Lord!  
He knows our heart's desires,  
And never tires  
To answer prayer though oft we call.  
He is omniscient, knowing all  
His children's needs, both great and small.  
Praised be His name!

Praised be His name!  
We have no cause to fear,  
For God is near.  
Though seemingly o'erwhelmed with care,  
His omnipresence bids us dare  
To trust always and not despair.  
Praised be His name!

# Three Historic Looks

By Helen R. Blankenship, Weaverville, N. C.

**G**ENESIS 19 gives the dramatic story of the divine judgment on Sodom and Gomorrah.

The sun had set on the cities of the plain for the last time. Two heavenly visitors had come to Sodom, and had at first refused to accept Lot's hospitality, saying—an awful commentary on the iniquity of the city and of Lot's house—"Nay; but we will abide in the street all night."

Urged by Lot, they did at length enter his home, but "before they lay down (for the night), men of the city, the men of Sodom (not rabble, but *anashim*, 'men of high degree'), compassed the house round," and "pressed sore upon the man, even Lot, and came near to break the door" in their endeavor to have the heavenly visitors out of the house and harm them.

Then the angels "smote the men that were at the door of the house with blindness ('dazzlings,' Newberry's marginal translation), . . . so that they wearied themselves to find the door." "And when the morning rose, then the angels hastened Lot," and his wife, and his two daughters, pulling them out of the city, and saying, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

### I. The Look of Desire

"The sun was risen upon the earth," and Abraham was watching from his distant mountain peak of prayer, "when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

"But his wife looked back from behind him, and she became a pillar of salt."

Have you wondered why that one backward look brought immediate judgment? Newberry says in the margin opposite "his wife looked back from behind him," "looked back desirously." Ah, that explains why a pillar of salt, which at least the cattle could lick at, was of more use in the world than Lot's wife. She "looked back desirously" towards Sodom. She preferred to be back in that city, where the men "were wicked and sinners before the Lord exceedingly" (13:13), rather than to flee to the mountain, where Lot dwelt in a cave. Such, perhaps, as an anointed king and his followers dwelt in later or such as the Word made flesh was laid in; and where her presence would have prevented the frightful sin of Lot and his daughters, which sustained their names and that of their descendants forever after.

She "looked back desirously" towards the unspeakable corruption, ripe for judgment, of "violence and strife in the city."

### II. The Look of Expectancy

For the second look turn to Numbers 21:4-9, one of the stories of the murmurings of the children of Israel. They had complained at everything there was, and

everything there was not, in the wilderness into which their complaining and murmuring and unbelief had brought them.

"And the people spake against God, and against Moses, Wherefore, have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread"—their term for the delicious, heavenly manna, the perfect food, which must have contained vitamins A, B, C, and X, Y, Z, for it kept them in perfect health and strength through all their wilderness wanderings.

"And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Followed confession of sin, and Moses' prayer for help. "And the Lord said to Moses, Make thee a fiery serpent" (lit. "burning one," from the same root as *seraph*), "and set it upon a pole" (lit. "ensign") : "and it shall come to pass, that everyone that is bitten, when he looketh upon it" (the pronoun is emphatic in the Hebrew), "shall live."

The Lord Jesus Christ stamped this event as significant and typical when He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." What is the explanation of that "as" and that "so"? In what way was the crucifixion of Christ like the elevation of the brazen serpent in the wilderness? To be able to answer that question, is to understand the heart of the plan of salvation.

The answer is, when the serpents of sin had bitten the human race, God lifted up the Son of man in our midst, and "made him to be sin for us," and judged Him there on the cross, even as the serpent on the pole in the wilderness was a dead serpent, made of brass, the metal of judgment; and lifted for healing and life.

"There is life for a look at the Crucified One, There is life at this moment for thee, Then look, sinner, look, unto Him and be saved.

Unto Him who was nailed to the tree."

But what sort of look was it that cured the snake-bitten murmurers in the wilderness? The same sort of look that you and I turned in our extremity to the Sin Offering on the central cross on Golgotha—a look of faith. Reading Newberry's marginal translation into Numbers 21:9, we have "and it came to pass, that if a serpent had bitten any man, when he looked expectingly towards the serpent of brass, he lived."

### III. The Look of Attention

The third look is a look that is yet to come, and we turn to it eagerly. Thinking of the future things keeps us youthful. One of the reasons why God's children who know prophecy renew their youth like the eagle's is that they are fond of looking forward.

The passage is Zechariah 12:10, a prophecy about the house of David and the inhabitants of Jerusalem, and their giving a

look toward the pierced One in their time of desperate need.

A noted Bible teacher says, "Approach any Jew in your city, one of the most broad-minded, public-spirited and philanthropic ones, if you wish, and engage him in a conversation about politics, current events, even religion in general, and he will respond politely and freely. But try this with him: say, 'What think ye of Christ? Whose Son is He?' and see what you get. You'll find you've stirred up a hornet's nest."

Miss Dorothy Strauss, a converted Jewess, who is engaged in gospel work near Tryon, N. C., with Miss Lucy Peet, both of Moody Bible Institute, says, "My father taught his children that Christ was a rebel, a renegade, and a revolutionist, and that if he were living today he would be behind the bars of a federal penitentiary. When I first read the Gospels, which I had secretly bought and carried in my hand bag, the overwhelming and to me astonishing thought was, 'My father was wrong! Jesus Christ was a good man. He was the Son of God!'

Dr. Max Wertheimer says that orthodox Jews are brought up to curse if they hear Christ's name, to spit if they see His picture.

How then is the Jew, who will not consider Jesus, to be brought to national repentance and confession? The secret is in a look, the third kind of look. The passage cited reads, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son." "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13:6).

The marginal translation in the Englishman's Bible opposite "look" is, "look attentively." That is the explanation. The Jew will not look attentively at the Lord Jesus Christ today. In scorn and anger, in ignorance and unbelief and blindness, he gives but a glance, or looks the other way. But "in that day," they shall look attentively on Him whom they pierced, and looking, shall see, as you and I have done, that "the same Jesus," whom they crucified, is "both Lord and Christ."

Lot's wife looked back desirously. May you never so look towards sin.

The snake-bitten Israelites looked at the brazen serpent expectingly. Reader, have you so looked at Jesus?

The house of David shall look at the Lord Jesus Christ attentively. May the Holy Spirit hasten that day!

Thank God for the things written aforetime for our learning, and for opened eyes to behold wondrous things out of His law.

Note: The late Thomas Newberry, of (Continued on page 470)

# Rural Evangelism in the Open Country

By Warren M. Cleveland, Chicago, Ill.\*

WITH 10,000 abandoned churches and 18,000,000 more children living in rural and country areas than in cities and towns, it is evident that there is a need in the open country for evangelistic work. During recent years this need has been given little attention on the part of most Christian leaders. The financial situation has made it necessary for denominational agencies to curtail their work among the smaller town churches which are not self-supporting. The need is therefore becoming greater.

It has been my happy experience to have spent ten years in the open country as a Sunday School missionary, taking the gospel message to the otherwise unreached country people of central Illinois. I am convinced that the need of the open country is not generally known even among Christians who live in the smaller towns, with the need but a few brief miles from their doorway. If those who live almost in the midst of the need do not observe conditions, then certainly people living in larger cities will know little about the thousands of spiritually destitute folk of the open country. The radio is being used of God to carry the message of salvation to many homes, and yet not every home has a radio, and not every member of a home will take time to listen to a broadcast, so there still exists a need which only a living messenger of the gospel who has lived and worked amid the need can appreciate.

## The Field

The reason rural evangelism is so seldom understood is the fact that there is so little of it being done. There is no competition in this work, and few Christian workers make any attempt to do anything at all. The idea of preaching to a group of perhaps thirty to eighty people may not be inspiring to most evangelists. Then there is the matter of compensation. Rural people have not been taught the blessings of giving to the Lord's work, and consequently not much money comes from the country. Then there is the problem of living under conditions far from modern. During summer months this may be pleasant enough, but to go to bed in a room of frigid temperature, after having become exhausted from preaching in a warm church or small schoolhouse, is not only unpleasant but not many men could stand the exposure for a long period of time. There is also the question of road conditions. Mud, ice, and snow often make the work difficult and sometimes impossible. It takes a man with a spirit of a pioneer to do this work as it should be done. Yet the problem is not hopeless, but encourag-

ing when effort has been made to do the work. The open country is not gospel-hardened but gospel-neglected.

## The Evangelist

Most rural people are just themselves. They are not superficial, not hypocritical, and perhaps without urban veneer in their manners, but they are sincere and honest. They are intelligent and discover insincerity very quickly. The Christian worker must therefore be sincere from his head down. He may make a few blunders, but so long as he is sincere he will succeed. He must be in the work for what he can give rather than for what he gets out of

a settlement of people who attended no place of worship and were living for worldly pleasures. My first step was to get a Sunday School started. That one was needed everybody agreed, but to find a leader was difficult. The number of professed Christians was few. Finally a woman who confessed that she went to public dances on Saturday nights said she would do her best as superintendent, but that she was not qualified to do the work as it should be done. This was the start. Evangelistic meetings were soon conducted, and this woman with a number of other people became Christians and their lives were changed. Today practically every person in the community has become affiliated with some place of worship. This union school has been a great blessing to those of the community who have responded to the gospel message.

In another community I organized a Sunday School which now has an attendance of from seventy to one hundred scholars each Sunday. A year ago the old church building was abandoned, and it would have been difficult to find more than ten people attending any place of worship regularly. On Sunday afternoons nearly the entire community turned out to an exciting baseball game in a pasture near the old church. After the gospel had been proclaimed for a short time, the ball game ceased to be held on Sunday at all. Other evils also disappeared. Something better had taken their place. This community has changed greatly during the brief period of time and the old church has again become a place of divine worship.

In still another community where an abandoned church was found, a Sunday School was organized where but few families made any profession of Christianity. Today about fifty young people from surrounding farm homes are enrolled in the Sunday School. Not less than sixty people have been converted here during the past two years. Now a strong work exists for Christ where a few years ago there was nothing.

Rural evangelism is not only possible among these folk of the open country, but also vital for the security of our national life. About 85 per cent of our business and professional men come from rural areas. If these do not know Christ it cannot be expected that God's blessing will rest upon our nation, but if guided in their work by the Spirit of Christ we can be assured of national blessings. During recent years little thought has been given to the work of evangelizing the open country by denominational agencies. Unless Christian people again turn their attention to home missionary work our country boys and girls will go out into industrial and business life without the experience of knowing the meaning of a Christian life.



A class of boys that had never attended Sunday School until the Sunday School missionary organized one in their community

it. Once his people discover that he will go the limit to serve them, and he proves it, he has gained their friendship.

Financially, work in the open country is far from self-supporting. The reason is that it is pioneer work. It is new work and the evangelist will do well to obtain one-half of his required living expenses. He must, therefore, go out under the direction of an organization or have other means of support. The Christian worker must also be non-sectarian in his work, and decidedly so. If he favors one denomination more than another he will not get very far. It is possible for him to be loyal to his own denomination and yet be fair to all denominations of evangelical faith.

## Results

For the past two years the open country has been more responsive to the gospel message than for many previous years. Right now country people are hungry for the truth and responding, where a few years ago it was impossible for a Christian worker to make any visible showing for his work. I give a few illustrations which will prove how worth while it is to attempt to evangelize rural areas, and to reveal the need for this type of work in neglected country communities.

Just outside the limits of a university city stands a two-room brick schoolhouse. Upon investigation I found that here was

\*The writer of this article graduated from the Institute in August, 1920. During the past ten years he has been located in central Illinois, working under the American Sunday School Union. See back cover.

# "Street Campaigning for Christ"

This interesting and stimulating article by Theodore H. Dorsey, first appeared last winter in *The Commonwealth*, a Roman Catholic weekly, published in the East. It tells the story of one David Goldstein, a "convert from Marx to Christ," who has been "expounding Catholic doctrine to outdoor audiences" for the past seventeen or eighteen years, the first Catholic street preaching movement it is said, since Francis of Assisi in the Middle Ages went about Italy ringing a bell to attract the crowd. The work began on Boston Common and thence, by means of a touring car, spread across the continent. This car was painted in the papal colors and equipped with microphones and loud speakers.

It was in California that Mr. Dorsey, author of the article, joined the party. It is he who now speaks.—*Editors.*

MY OWN outdoor speaking experience had commenced in 1928 when I talked at a Protestant religious service in Madison Square, New York, and from a miniature church on wheels in Boston. The next year, while an Episcopalian seminarian in New Haven, I felt "the call" to go down on the Green in the center of the city, and there to tell of our Lord and what I believed was His message.

Dressed in a cassock and holding a crucifix in my hand, I stood by the fountain in the square, and talked to a little group of listeners. Later, I had a four-foot pulpit built, which newsboys and bootblacks sometimes helped me to carry from the police station to the Green. Friends soon made it possible for me to get a microphone and electrical loud-speakers, and I moved to the steps of Trinity Church. From that choice location I conducted a one-man service, broadcasting with the aid of a victrola, a musical prelude, hymns sung by famous choirs, followed by reading of the Scriptures and an address.

That summer I was the out-door lay preacher at a large down-town church in New York, speaking twice a day five days a week, and journeying to Philadelphia and Baltimore for out-door engagements. During part of the next summer I conducted services from the steps of the little Episcopal church situated next to the New York Times Building in Times Square, and also spoke in the financial district and at Columbus Circle.

My experience in the streets convinced me of the great opportunity to reach hundreds of men who know not God.

## Plan of Campaign

Following my conversion to the Catholic Church, the chance came to study and speak under the leadership of David Gold-

stein, justly called "The Catholic lay apostle to the man in the street."

Our plan of campaign was this. Acting as chairman, I opened the meetings with a fifteen-minute introductory address, outlining our aims, touching upon some points of Christ's teaching, and presenting the main speaker. The director of the tour usually took as his subject, "The Credentials of the Catholic Church," tracing her historic continuity from Peter to his two hundred and sixtieth successor, the present reigning Pontiff, Pope Pius XI. He showed

mento, the capital city of California. A crowd of communists were assembled for one of their regular meetings, denouncing the government in their typical speeches. Our permit gave us the right to drive in next to the band stand, but the men refused to let us go through to our position. There were no police in sight, although we afterward learned that plain clothes men were present.

Mr. Goldstein asked the group to open up and let us pass. Seeing their unwillingness to acquiesce, he said,

"All right, if you won't open up, we'll open you up."

He told me to drive through them, which I did, momentarily expecting a brick through the windshield. We put back the top of the car, setting up our loud speakers, while one of their leaders yelled himself hoarse. When I clamped the crucifix onto the pole from which were suspended the amplifying horns, the mob set up a terrific din. It was a new experience for me, but my veteran leader, who has silenced some roaring crowds in his nearly a quarter of a century of campaigning for Christ, walked out in front and said,

"That is not a new noise. That same kind of noise was heard nineteen hundred years ago when the first crucifix was raised on Mount Calvary."

When I started my address they drowned me out with noise, but after a while they became curious and silent. The little crowd had grown to a large audience and after Mr. Goldstein addressed the people in a stirring manner, completely ignoring our opponents, the bishop said to him,

"Come back and speak here every day."

## Results

We have learned that as a definite and concrete result of the campaign, converts in growing numbers have come into the Church, fallen-away Catholics have returned to the sacraments, misunderstanding has been to some extent allayed, and the propaganda spirit and desire to learn more of their faith has come into the hearts of many of the laity.

The time has come when every city in our country should have at least one out-door pulpit graced by eloquent priests and backed up by articulate laymen mounted on their soap boxes.

Choice and service—these were demanded of the Israelites; these are demanded of you, these only. Choice and service—in these are the whole of life. M. H.



Street Meeting Conducted by Moody Bible Institute Students in a Chicago Tenement District

the Church to be the living, visible authority of Almighty God, a spiritual organism founded by Christ, and not merely a man-made organization. In this discourse Mr. Goldstein also devoted some time to the mass, showing why it is the center of Catholic worship.

Another address he delivered was, "The Catholic Church and the Toiling Masses." In this he told not only of the great spiritual and moral renaissance taking place under the influence of the Church of Christ, but also the social and economic improvements which she has contributed to civilization. A third lecture was entitled, "The Catholic Church and the Family," showing how she has ever protected and fostered that unit of society.

## The Question Period

Following the principal address there was conducted a question period, in which the audience was invited to present questions or objections, either verbally or in writing. They could also whisper their queries to me in the crowd, and I would shout them to the lecturer. This period proved to be the most interesting feature of the tour, and answers were given very ably by the director.

Only upon three occasions was there any open hostility shown us. The first we encountered was on the Plaza at Sacra-

# How May a Christian Use His Leisure?

By William A. Rich, Lawrence, Mass.

SOME years ago, I pledged two hours a week to personal evangelism, my preference being to labor among foreign-speaking people. Somehow these respond more readily than others to my humble approach. I think I had the leading of the Holy Spirit in the matter, and it has been so proved in scores of instances.

My afternoon leisure has offered me an opportunity to do this work, especially in the distribution of literature to the patients in our General Hospital. I have gone from cot to cot speaking cheerfully, and offering a simple gospel message printed in the language of each patient.

#### A Student Inquirer

One day I came to the cot of a young college man who greeted me with a broad smile as he looked at the tract I handed him, and said:

"I am not interested in such literature. I am an atheist."

Now, I had dealt with such persons before, and therefore I replied,

"Perhaps you are like a certain acquaintance of mine who says he is an atheist because we Christians do not follow our Lord and Saviour as consistently as we should."

"Exactly the reason," said he. "I would be a Catholic or a Protestant, a socialist, or almost anything if I could be genuine and have the privilege of associating with people who are also genuine—just what they claim to be."

He was evidently sincere and a seeker after truth. Therefore with assurance of the Holy Spirit's guidance, I told him of Jesus Christ who also had little patience with mockery and sham. I told him that hypocrisy had the strongest condemnation from our Lord, and I said to him that if he had fellowship with Jesus Christ and His true followers, his ideal would be fully realized as he and they would then be traveling the same road.

I then left him a little book which has brought conviction and salvation to millions of honest seekers like himself. I asked him to read it slowly, assuring him that ere he concluded it he would find that he was not an atheist after all. The book was the Gospel of John.

He promised to read the Gospel, and then surprised me by asking if there were any charge for it, or if I would accept a small contribution? I said no, that I had an occupation by which I was able to earn my living. He then pressed me to accept a contribution from him because my visit had brought to his mind a new life whose leading he proposed to follow.

#### Homesick for Her Own Language

On another occasion a woman of middle age and with a motherly face interested me very especially. She occupied a cot like the others, but apparently was not suffering pain. But that which interested me so much was her remark that she had not seen anything in her language since she came to this country. Therefore I handed her a copy of the Gospel of John in Flemish. She could not believe her eyes at first, but after reading a few lines, she was delighted to find that they were in her language and the first of her mother tongue which she had seen in print in twenty-six years! How homesick she must have been many times during that long period!

The children's ward in a hospital offers many opportunities for contact with parents who, not being able to read English, are without invaluable information concerning the rearing of their little ones. The Metropolitan Life Insurance Company donated health literature in several tongues, which I formerly used and gave to mothers of puny or defective children, and who found them priceless and were profuse in gratitude. This supply I regret has now ceased, owing to the necessary curtailment of the

company's budget in these strenuous times. Bible stories on picture cards always make a strong and happy appeal to the children, and the parents also are glad to have a stranger give such friendly attention to them. Many times are such parents reached with gospel messages through contacts originating with children in the hospital.

Christian people in evangelical churches are praying sincerely for a revival, and sometimes I think that Satan induces us to continue praying when we ought to be doing something in the nature of a revival. God's Word says,

#### "Arise, Go Forward!"

The day of Pentecost was marked by bold and effective witnessing after the tarrying in prayer. Conversation with men then as now, was not a difficult task, but a pleasure. Therefore, if we are desirous of a real revival, let us try that plan.

In my city there are about twenty-five so-called evangelical churches, nearly all of which are making a struggle for existence. Shows, dances, suppers, bazaars, and many other such things are being held to raise finances. Again and again we hear it said,

"We must do something to keep our young people."

But the Church was not formed "to keep" people, but rather to send them out to bring in other people.

If we are to have a revival we must employ God's method, and not our weak and beggarly notions. Witnessing a good confession and making it the habit of us all—office bearers or lowly members of the Church—will bring about results similar to those we learn of in the apostolic days.

Admitting that Satan makes the path thorny at times, nevertheless, I persist in trying to be a good soldier of Jesus Christ without thinking of furloughs, for He has said, "Lo, I am with you alway."

## Presbyterianism and Modernism

#### Editors, Moody INSTITUTE MONTHLY:

The attached statement of declaration and purpose will speak for itself, the Presbyterian Church cannot continue on the path of compromise with Modernism. We believe that with this or some appropriate plan the laity of the Church can be aroused, unified, and organized for a collective protest, which will hasten the inevitable separation of the Church from Modernism, and restore confidence in our doctrinal integrity.

Unless the leaven of Modernism is cast out, some of us have little faith in a true revival so earnestly and prayerfully sought by Bible-loving Christians. The weight of this movement will depend on similar fellowships being formed throughout the Church, the numbers enrolled and the pub-

licity given. If the columns of the MONTHLY can lend support to this movement, we will be deeply grateful.

We are open to any suggestions, or any plan that will enable the laity to effectively enter a collective voice of protest. As a great many Presbyterians are readers of the MONTHLY, we thought possibly you would be willing to lend assistance to this movement.

Very sincerely,

W. R. SIBLEY,

President of the Board of Directors of the Christian Assembly.

Editors Note: The statement of declaration and purpose referred to by the correspondent above-named is entitled,

#### THE CHRISTIAN ASSEMBLY A Christian Fellowship

for  
"Continuing and Contending Christianity"  
based on a

Protestant Declaration and Purpose  
It contains a statement of belief and a resolution covering the purpose of the organization. This purpose is stated as not an attempt to organize a new movement or promote any new doctrine, but to inform, unify, and furnish a medium through which Bible-believing Christians may voice their protest against so-called Modernism in the Presbyterian Church.

For information, address:  
MRS. GRACE G. BLISS, General Secretary,  
1618 Ninth Street West, SEATTLE, WASH.

Moody Bible Institute Monthly

# Helen Keller's "My Religion" in Braille

By Louise H. McCraw, Secretary Braille Circulating Library,  
Richmond, Va.

The book above named has been published in Braille by the Swedenborgians, whose religion is that of Helen Keller. "Braille" is the embossed type used by the blind for finger reading, but much as we stand in need of religious books in that type for free circulation among the blind, we felt obliged to decline a kind offer of copies of this book. It may be doubted if there is another single book in Braille today that will do as much harm as this one; first, because its author's name is one to conjure with among the blind; secondly, because its style is gripping, and third, because the religion it teaches is so diametrically opposed to the revealed Word of God. It is the religion of Emanuel Swedenborg whose views are set forth as those of the author.

The Braille Circulating Library was founded to put out Christian teaching of a saving and constructive type, and to offset subtly dangerous books in that type which are characterized as religious. It is sup-

ported by voluntary offerings, so that there is no cost to the reader, not even postage. Last year there were nearly fifteen hundred readers in sixteen different lands served with our free loans of books. Among these books we count all those of James H. McConkey, and some of Mildred Berry, Annie Johnson Flint, Mrs. Jonathan Goforth, S. D. Gordon, James M. Gray, H. A. Ironside, W. J. Mozier, C. G. Trumbull, and Margaret C. Worthington.

There is a great and sad scarcity of such evangelical authors as the foregoing in Braille type, while there are veritable tons of the works of other authors. Books of Catholics, Christian Scientists, Russellites, Seventh Day Adventists, Theosophists, and now Swedenborgians, can be obtained free from libraries. Therefore will not some good friends who believe in the "faith which was once delivered unto the saints," help us to increase our library and expand our work for the spiritual needy among the blind?

## Greek Word Studies

Second Article of Series

By Kenneth S. Wuest

"*In the beginning was the Word*" (John 1:1). There are three words in the Greek language which are used to designate a vocable, that is, the sound uttered by the living voice which carries with it a definite meaning. But the word used here, *λόγος*, is the only one that is used as a designation of our Lord. And while *λόγος* is used in the Bible in other places to refer to the words of a speaker or writer, and looked at in this connection as making up a sentence, yet in this instance, as in Revelation 19:13, we must not think of it as a spoken or written word, but as a name of our Lord that carries with it just as definite a content of meaning describing Him in His glorious person as any other name that He possesses. The word comes from the verb *λέγω*, which means "to collect, to pick out, to lay with," and these meanings used in connection with language bring us to the usual meaning of the word, "to put word to word in speaking, thus to recount or narrate."

The word *λόγος*, which we are considering, means then, "a collection of those things which are put together in the mind or expressed in words, which thus embody a conception or idea." John the Baptist in bearing testimony to our Lord said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." The best texts read, "The only begotten God." What a wonderful statement! This only begotten God, Jesus Christ, has declared the Father. The word "declared" is from the verb *ἐξηγεῖσθαι* which means "to lead out, to draw out in narration, to unfold in teaching, to recount." It comes over into our language by transliteration in the word "exegesis," which means, what the original Greek word means, "to fully explain." Thus the only begotten God, Jesus Christ, has in His incarnation fully explained the invisible God. The invisible God becomes visible in the Son.

It is thus that our Lord is the *λόγος* (*logos*). He is the total concept of the invisible God, possessing in His person as one of the members of the Trinity all of the attributes and qualities which each of the persons of the Godhead possess. He is Deity told out, As Paul tells us so forcefully in Colossians 2:9, "For in him all the fullness of the Godhead has its fixed abode (*κατοικεῖ*) corporeally." When God wished to describe Himself to the race in Old Testament times, He used language. When He desired to make Himself known in New Testament times He sent His Son, who in incarnation gave the race the total concept of what God was like. God who spoke through the prophets, now speaks in His Son. Jesus Christ our Lord in His own wonderful person is the language God uses now to describe Himself, and thus is He the *Word*.

## Swedenborgianism in Helen Keller's Book

Editor's Note: Miss McCraw, the writer of the foregoing letter, furnished us the following paragraphs from Miss Keller's book, as indicating the foundation on which her ideas of religion are based. As they illuminate Swedenborgianism, we believe our readers will be interested in them:

"He (Swedenborg) also waived the literal account of creation in the Bible as a contradiction of scientific facts. It should be added that he never in any of his religious writings changed his attitude toward Genesis. In fact, he ridiculed and tore-down the time-honored shrine of literalism, and at the same time discovered in Scripture what he called a most ancient style of narrative that had nothing at all to do with the physical creation, but was a long-forgotten parable of man's soul."

"In a book the making of which has continued from generation to generation, inconsistencies and confusion are inevitable. Yet it is the most important record of the gropings of the human spirit that mankind possesses. Swedenborg set himself the task of separating the dross from the gold, the Word of God from the words of men. He had a genius for interpreting the sacred symbolism of the Bible, similar to the genius of Joseph when he revealed the meaning of Pharaoh's dreams in the land of his captivity."

"Swedenborg's works, especially the *Arcana Celestia*, confirm much of what Ingersoll and other critics of the Bible

say about the untrustworthiness of its literal statements. At the same time it is demonstrated that they are quite wrong in their conclusions about its value from a different point of view."

"The latter (Swedenborg) did not believe that Scripture had anything to do with physical creation, or a literal deluge, or that the first eleven chapters of Genesis were about individuals named Adam and Noah."

"The higher criticism of the Bible, as Swedenborg indicates, does not take away a jot or tittle of its essential meaning, but corrects erroneous views of the early Jewish writers."

"The old view was most unworthy of the God of all souls. He was supposed to have said nothing until Sinai. He had left no room for science to work without making trouble for faith. His instruction had been through the narrow and exclusive ray of light to Moses. His providences were chiefly heartless neglects. All nations except Israel were under His ban, and millions must have been swept into the abyss. Then His 'beloved Son' interceded and offered up as sacrifice upon the Cross for an otherwise doomed race. Then the 'Father' was propitiated, and cancelled the sentence, but only for persons in whose behalf the 'Son' spoke a good word!"

"He (Swedenborg) uprooted vast encumbrances of argument and conjecture on the Trinity and justification by faith alone."

# Missionary Department

William H. Hockman

## SOMETHING DOING IN SPAIN

The turbulent, almost chaotic, conditions in Spain, as reported by the daily press, are such as to cause grave concern; for in the present precarious state of Europe, and the whole world, every additional local eruption tends to aggravate the general disorder. Christians are naturally eager to know what is being done toward the proclamation of the gospel to the Spanish people in these days of unrest and foreboding.

As previously reported in these columns, Mr. Harry Strachan and his colleague Señor Palomeque have for some months been conducting special evangelistic services in Spain, with many openings and large responsive audiences. Many other Christian workers and evangelists, from Britain and America, have also sought to buy up the unusual opportunity presented by the present upheaval that involves every aspect of national life, political, economic, social and religious.

The following partial report from Mr. Strachan, appearing in the *Latin American Evangelist*, gives a characteristic picture of what is happening.

### A Challenge

"During our closing meetings in Marin, described in a previous article, a communist presented himself at one of the special afternoon meetings held for young men, of whom between thirty and forty were meeting each day, and there challenged Brother Palomeque to a debate. The latter replied that if his opponent could secure a neutral hall for the purpose and the necessary permission from the authorities, he would be very glad to accept the challenge. In passing, it might be added, that the communist in question had formerly been an attendant at the evangelical hall in Marin, even professing conversion, but through the influence of his elder brother has now become a communist, and, as such, an inveterate enemy of the gospel. Such is his enmity, that a couple of years ago he managed to secure entrance into the mission hall, which he set on fire, and it was almost a miracle that prevented the building from being burnt to the ground. He was kept in prison for a year and would have received a much heavier sentence, but the missionary refused to press the charges against him.

### A Victory

"This then was the challenger. He suc-

ceeded in securing the Workmen's Hall for the debate, as also the necessary permission from the governor. Accordingly on Saturday, January 6, at 8 P.M., the Workmen's Hall was packed to suffocation, not only with a large number of believers, but with well over two hundred workmen who would never dream of entering an evangelical hall. The debate, which had for its theme, "The Inspiration of the Bible," lasted two hours, with half-hour periods for each party, commencing with the communist as challenger. From the very beginning it seemed as if God had confounded him. He had great difficulty in finding the passages, as also in expressing his thoughts,



The first baptismal service at Lasit Station of the Africa Inland Mission in the great Masai Reservation in East Africa.

and right throughout his inferiority was only too patently manifest. Don Samuel had little difficulty in answering his usual stock arguments, and when he (Don Samuel) finished with his own personal testimony as a striking proof of the wonder-working power of the gospel, he was greeted with a great round of applause from all present. The defeat of the communist was a crushing one. But more than that, it provided Don Samuel with the opportunity of preaching the gospel, and emphasizing its practical value to over two hundred men, who seemingly could not have been reached in any other way. And thus was the cause of the gospel vindicated anew, and that too, in the very citadel of its adversaries. Surely great ground for praising the Lord.

### The Aftermath

"Nor was this all, for on the following evening (Sunday) at the usual service, the hall and vestibule were both packed to suffocation, with the people outside also, in such a manner as had never before been

witnessed on ordinary occasions. Among the audience were the mayor of the town and several other influential people, who had expressed it as their intention just to listen for a few minutes, but the Lord gave such power to Don Samuel in the unfolding of his theme—the second coming of the Lord—that the entire crowd, mayor and all, listened breathlessly for over an hour and a half. It certainly was a glorious climax to the series of meetings held."

## MISSIONARY EXPLORATION IN PERU

Two workers of the Inland South America Missionary Union, William Hurley and Louis Rankin, give a challenging report of extended visits to Indian territory along the rivers of Peru, where the way is wide open for contacts and a friendly people await the coming of the messengers of the gospel.

"We have just returned from a five and one-half months' trip to the Upper Ucayali River and its affluents, for the purpose of exploring and surveying that country. We started from Iquitos on the river launch, stopping at Orellana for a few minutes to pick up Don Neptali Davila, who has served us before and who is capable of doing anything from repairing a motor boat or cooking a good meal, to preaching the Word of God. We traveled for fifteen days on the launch, which was a miserable thing, and then had to stop because the water was so low that the boat could go no further. From there we continued by canoe to the Unini River and stopped at Sumidero, where we made our headquarters. Here we secured the services of three Campa Indians

and set off for the Gran Pajonal, which is the home of the Campas.

"We had to walk through jungle, wade creeks, and cross three mountain ranges to get there. Our first night out we camped by a brook and the Indians made a lean-to of the leaves of a species of wild cane, under which we sheltered when it rained. The Indians slept on the stones with their feet to the campfire—their customary mode of sleeping—with only their *cushma* (a long robe) for covering. About eleven o'clock a thunder storm broke upon us and the Indians tried to drive it away by waving their arms and making noises similar to that one makes in driving away animals. They were evidently successful this time, for it did not rain very much.

### Among the Indians

"The Campa Indians live in this Pajonal, but they are widely scattered. They have no villages but live in family groups, separated by hours of travel. They dress in a long gown like a bathrobe, without sleeves, called in Spanish *cushma*. It is

homespun, of course—and never washed. The men wear their hair bobbed or long, and as they have no beards they look very much like women. The *cushma* is an invention of the ancient Incas and is used wherever the Inca influence has spread. The woman's *cushma* is slightly different and extends entirely to her feet.

"The Campas are a valiant people. They were never conquered by the Incas and have not been dominated to any large extent by the white man. In 1915 they went on a rampage and cleaned out the white population of the region where we visited. Their food consists largely of *yuca*, a starchy root something like a sweet potato, and fish. The women make *masato* by chewing the boiled *yuca* and spitting it into a container where it ferments and is mixed with water. They have great capacity for this stuff, and some of the men can drink more than six quarts at a time!

"Like all savages, the Campas have vicious customs. They sell women and children into slavery; and any one accused of bewitching a person is either sold or murdered. While the woman is the property of the man, the men seem to respect the desires of the women, and some of them are almost 'henpecked.' Their religion seems to consist mainly in a belief in evil spirits and witchcraft, and there seems to be almost no conception of God as a Spirit.

#### Farther Afield

"After visiting the Pajonal we retraced our steps and made preparations for a trip to the Tambo and Urubambo Rivers, which unite to form the Ucayali, and were lucky in procuring three very able Campa *tanganeros* (polemen). The waters here are so swift that it is necessary to pole the canoes and only a few miles are made in a day. We frequently got wet and it was necessary to place our baggage in rubberized bags and put the rice and beans on a platform in the center of the canoe. We slept on the beaches every night except three, one of which was spent in the home of an Indian chief who wanted us to stay for a month and teach them. The best we could do was to visit him again for a few minutes on our return trip.

"During these five and a half months, we were among the Campas, the Piros, the Machagangas, and the Chama Indians, and saw a few Cashibos. We held many gospel meetings and all manifested deep interest, and have asked us to return and teach them."

#### REVIVAL FLAMES IN ANGOLA

Mr. A. W. Bailey, of the South Africa General Mission, writes of great blessing in their stations in Angola, West Africa.

A crippled native, Lundur, had been specially burdened in prayer before the revival burst forth under elder Ngilakalimi's preaching. There were ten broken confessions, and Mr. Bailey describes the blessing as waves of glory rolling over the gathering, with bursts of song in the power of the Spirit. The missionaries are praying for brokenness of heart and Spirit sufficient to enable God to dwell with them in perennial manifestation of His power. Surely we can all join in this prayer, for we well know that it is the will of the

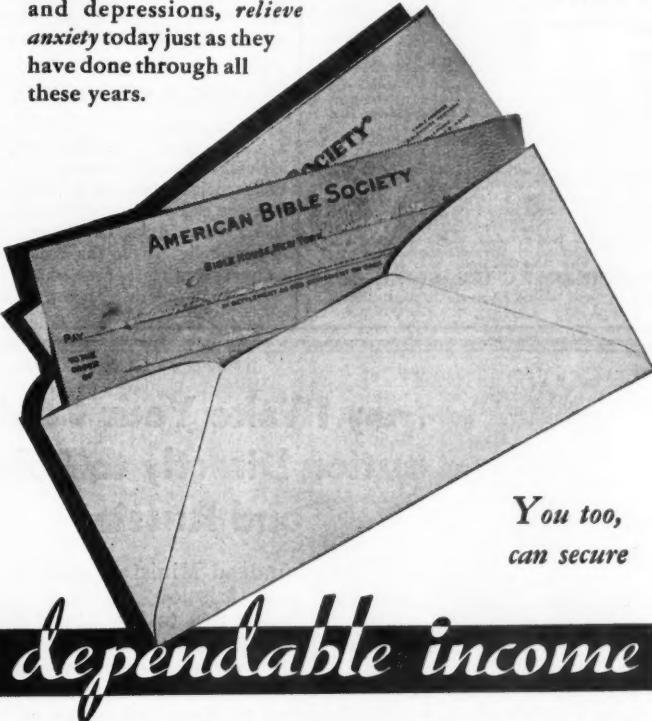
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Lord that such blessing as is described be continuous.

By the mercy of God the workers of the South Africa General Mission in southern Angola, a field reaching from the eastern boundary of the country to the Atlantic Ocean on the west, have for some years enjoyed a period of peace and prosperity. Even among the unbelieving natives there has been a change, so that there is very little open opposition to the gospel from them. The missionaries enjoy the

manifest friendship and favor of the governors of each of the four districts in which they labor, which is a most valuable asset to the work. Not only is the organized station work approved, but doors are wide open for the preaching of the gospel everywhere, by native Christians as well as missionaries.

#### Peaceable Conquest

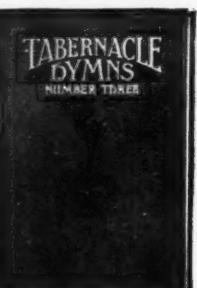
In the area surrounding the Muye station—about 100 thousand square miles—this time of peace has been embraced by the native Christians in a wide-spread evangelization, which backed up by hours of intercession daily on the part of some of the missionaries and an increasing number of natives, has been blessed of God to the founding of scores of little New Testament churches throughout the district. Native elders are placed in these little churches as soon as they come into existence. The elders are commonly local native Christian men from the central states, and occasionally missionaries also visit these young churches, as Barnabas did Antioch, to teach and strengthen them.

of fuel. Quoting from the *Northern Cross*: "Our normal coal consumption is not less than 150 tons per annum, but because of the scarcity of funds we are going on the 'cheap,' seeking to do with less than 50 per cent of the normal. Our native brethren offered to donate from their own limited supplies of blubber enough to serve as fuel for heating our church, but the autumn whaling resulted in no kills, and blubber has become a scarce article. We had to discontinue all services within the church except Sunday School and morning worship, all other gatherings being held in private igloos, a number of them, only 15 to 25 persons being able to get into each home.

#### Frozen Heat

"But we have discovered a new method of keeping warm. Some 65 miles southeast of Barrow on the shores of Smith Bay there are lakes of crude oil, oozing up from rich pools beneath, some of the lakes being several acres in size. This entire region lies within the oil reserve of the U. S. Navy, but the navy cannot reserve that upon the surface, which runs into the sea in summer, and freezes or at least congeals to the consistency of shoemaker's wax in winter. Natives have been driving their dogs and small sleds to this district recently and bringing home chunks of this oil as fuel, particularly during the blubber famine. So we decided to try it for the church. Early in November two sled loads, approximately five tons, of the sticky stuff was brought back after some four days of traveling. While difficult to obtain, and not very satisfactory at best, it nevertheless enables us to carry on."

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#### KEEPING WARM IN THE ARCTIC

The average person's mental picture of a mission station includes scantily clothed natives, banana leaves, and cocoanut palms, with tropical sunshine in abundance. But away up at Point Barrow in Alaska, within the Arctic Circle, Dr. Henry W. Greist and his colleagues of the Presbyterian Mission are having a problem to keep their work from freezing up owing to shortage



K. J. Jaroszewicz

## May I Take Your Contribution Directly to Poland and Russia?

Three hundred Ministers and Missionaries in our Mission Field extending from the Baltic Sea to the Black Sea are asking for the help of only \$5.00 a month each. A widow whose only son was taken by the Lord while preparing for the ministry has sent \$1,100 so that two hundred of these ministers and missionaries may each have \$5.00 and a Bible.

It is necessary that we have \$5.00 for each of the remaining one hundred missionaries and \$50.00 for Bibles to give one to each of them.

I am planning to go to the Mission Field in just a few weeks and will be very, very happy to take your gift and place it directly in the hands of these faithful and needy missionaries. May I have your assistance and prayers?

This proposed trip will give the opportunity for 100,000 people to hear the Gospel of Christ. Please do not fail to take part in this fruitful MINISTRY.

*Konstanty J. Jaroszewicz, President*

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#### A TESTIMONY FROM JAPAN

Of the many conversions reported by the Japan Evangelistic Band, the following experience related by a woman recently baptized, may be quoted as characteristic of the triumphs of the gospel.

"Twenty-one years ago I was married, only to discover very shortly after that my marriage was a great calamity for me, for the man to whom I had been married was known as one of the worst profligates, not only in the village in which he lived, but throughout the whole of the surrounding district.

"For many a year after, my life was one of tears, and grief was my only portion. My cup was bitter, my way was dark; I stumbled on without a guide, or comforter, and never knew even one day when a grain of comfort was received, or a moment of peace calmed my troubled spirit. Not even among my own relations was there one who sympathized with me.

"Sometimes I would ask, when my burden of grief seemed greater than I could bear, Why was I born? and why does death not come to deliver me? I sought solace and relief from the idols, and gave myself increasingly to heathen worship, but—?

"So pitiable was my plight, so desperate my faith in idolatry that I was driven to the utmost extremity, and the neighbors seeing my ultra devotion to the gods thought I had lost my reason. Alas, the more I gave myself up to such devotion, so the more intolerable grew my burden, and

I became increasingly conscious of the ache within my heart.

#### Out of the Depths

"When at last I awoke to the fact that heathenism held no balm for my broken spirit, and idolatry could bestow no comfort, I abandoned my faith and turned with utter abhorrence from it all.

"When this happened my husband mocked me, my neighbors laughed at me. They called my faith, 'kettle faith,' and said that, like cold water in a pot, the faith had clung to was quickly stirred to fever heat, and just as quickly became cold. Looking back now as one who has experienced the saving grace of God, I can see that this was only what was to be expected. It is all clear to me now, but at the time I was in utter darkness. How can there be the least spark of comfort, or consolation to anyone whose faith reposes only in a useless, lifeless idol? Such an one is doomed only to disappointment, and, however earnest one may be in the hour of a great need, it is not to be wondered at that, in heathenism, disappointed hopes invariably lead to apathy of soul.

"But, oh, what joy I have now! Since I have been saved by the Living God truly every day my heart just overflows with happiness and praise. This is the gift of the Lord Jesus to me, even to me, chosen out of a multitude of unhappy souls, and saved, and led into this blessed way of faith, and kept every day, and every step of the way therein surrounded by His

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grace. O Lord, I thank Thee, I praise Thee."

#### PIONEERING THRILLS

Writing in *The Neglected Continent*, F. C. Glass narrates some experiences incident to a recent evangelistic expedition in the state of Bahia, Brazil. A few selected paragraphs follow:

"No part of Brazil has been so neglected by the gospel messenger, and there are only half a dozen missionaries and a handful of native workers to a population of 4,000,000 souls and more!

"All too soon our troubles commenced. We found that owing to extra heavy rains and floods the roads and trails had been swept away, and there had been no traffic of any kind whatever for six months past. What could we do? We simply couldn't turn back, even if we wished, for we had left too many holes behind us. Our program was largely—bogs by day and cottage meetings by night.

#### Oh, What Mud!

"About the third day out at nightfall, while looking for a decent camping place, we floundered into a bad morass for about the fourth time that day, and soon were besieged by swarms of blood-thirsty mosquitoes. Crowds of curious countrymen quickly gathered round to enjoy an unusual display—without offering to help. We struggled in vain; it was an extra bad bog, and we sunk deeper and deeper. The outlook was gloomy. Suddenly I cried out to the onlookers, "Five thousand reis to get us out"; and out we came in a jiffy!

"Early in the journey we had to cross the great San Francisco River near its mouth, with our car perilously perched on two dugout canoes under sail. A week later we seemed likely to be swept away while attempting to ford a wide and very swift river, but a little ingenuity with the carburetor just saved that situation.

"At times we had to plow our way through dense jungles nine feet high, with no path in sight for miles. We had to cross one big bridge (which no native dare cross on foot) with a loaded car! Nor was this quite so bad as some others where the five inch running boards did not center well with our wheels! Our pickax, crowbar, hoe, and slasher would have made a nice park anywhere else.

#### Compensations

"After one truly terrible day we finally got into such difficulties that to extricate ourselves we were compelled to cut several wire fences and forge ahead through a large sugar plantation in full growth of cane—and mud! The owner of the plantation, a rather bucolic, red-faced colonel, heard of this unusual invasion with great wrath. After a hopeless struggle I walked ahead to present myself in a woebegone state of muddy exhaustion to beg for some food, as we had had nothing since early morning. The colonel received me with considerable asperity, to say the least. This was hardly surprising and the situation seemed very threatening, until I mentioned my nationality. 'English . . . ! Ah . . .' was all he said; but at once he sent twenty men to get us out of the mud. Very soon we were the best of friends,

and what a dinner they gave us that night!

"But compensations had far the best of it, especially when one often noticed folk publicly reading the purchased Scriptures at their front doors. At the close of a large open-air meeting in a small interior town, a man came to us betraying visible emotion and said, 'Seniors, I have waited to hear this all my life, and at last I understand.'"

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# Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## PROSPEROUS PALESTINE

The latest statistics from the Holy Land tell an interesting story. Palestine continues to maintain its place as the eighth wonder of the world, according to a prominent British newspaper. It is an oasis of economic prosperity and general hopefulness in the desert of depression. It has now definitely been placed on the financial map, and big English mercantile firms and insurance companies like the Prudential Company are taking a prominent interest in the commercial and industrial development. The opening of the harbor at Haifa last year and the approaching completion of the pipe-line from the Kirkuk Oilfield to Haifa are the outstanding features of the new economic importance of the country; but what is not less remarkable is the continuous establishment of new industries of all kinds.

## Large Investments

During the second half of 1933, 133 factories were erected for metal-working, building materials, foodstuffs, clothing, textiles, wood-working, chemical products, and so on. Further, fifty industrial establishments are in process of formation, involving a capital of nearly one million pounds. And in the latter part of last year Sir Andrew McFadyean and another expert visited Palestine to report on fresh possibilities of industrial expansion. The total investment of Jewish capital during the year 1933 is reckoned at \$26,250,000, and of that sum industry and transport are calculated to have accounted for nearly \$5,000,000. Of the rest a large part went for the purchase and development of orange plantations.

## Growing Population

There is a steady flow of immigrants into the country, coming mostly from Germany. During 1933 some 2,500 immigrants alone brought into the country \$12,500,000. The imports for the year 1933-1934 will likely total \$50,000,000 or more. One does not require to be an economist to see how this little country is flourishing. Amazement grows as one contemplates its rise from obscurity in the past decade to an

outstanding place in the world of human affairs today. That this is in accord with the plan and purpose of Almighty God no one with a belief in His prophetic Word can doubt.—*The Evangelical Christian*.

## MODERN SPURGEONS

Charles H. Spurgeon was the outstanding evangelist of the last century. He preached to many thousands in the world's most populous center. The records (furnished by the Tabernacle registrar) show that during the ten peak years of Mr. Spur-

## ASPIRING CHRISTIAN GRADUATES



The Way to the Delectable Mountain is through the Valley

largest ingatherings, he received into the Tabernacle Church an average of 365 members each year. This record, which then attracted and startled the world, is surpassed now on all hands. Dr. G. W. Truett, Dallas, Tex., so Mr. R. L. Coleman tells us, has in the past ten years received 7,500 members, an average, for each year of the ten, of 750 people. Dr. Robert G. Lee, of the Bellevue Church, Memphis, Tenn., has for five years averaged receiving 600 people each year. We are in an era of practical, successful soul-winning, such as the world has not witnessed since apostolic days. If the situation were analyzed it would, I think, be clear that the Sunday School is to be credited with this marvelous development.—Dr. Burroughs, in *Western Recorder*.

## OUT IN THE OPEN

In the religious world some excellent

people regard discussion as full of peril. They regard absence of discussion as a token of blessed harmony; whereas it frequently indicates indifference to the great matters concerning which the minds of men should be aroused. The periods of exciting religious controversy, like those in which Athanasius, Augustine, and Luther engaged, have been epochs of intense spiritual vitality. In our own time the tokens are already evident that the attacks upon the Scriptures are beginning to result in a clearer and stronger conviction as to their unique authority. Discussion is one of the principal ways to arrive at truth. A belief that cannot be defended and that cannot maintain itself against all comers, certainly needs reconstruction. The net result of the expression of opinion has not been to strengthen eccentric opinions, but to demonstrate that the common beliefs of our churches can be rigorously defended. Unless we gravely mistake, debates have been a powerful force for working towards the essential harmony of our churches. — *Watchman-Examiner*.

## SUICIDES

Suicide in this country is increasing steadily and rapidly. According to the New York *Herald-Tribune*, since 1900, or in thirty-four years, the number of suicides has increased fivefold. The increase has been proportionately greater in the last few years. In 1929 there were 16,000; in 1931, 20,000; in 1932, 22,000; and in 1933, over 25,000. In this last year the number was half as great as the number of American soldiers killed in battle in the World War.

A suicide is one who takes his own life, because he has not the courage to live, when things are not as he would like for them to be, or has not faith enough to trust God to take care of him and lead him in the way He wants him to go. When things go wrong a man says, he will "end it all" by taking his own life. But does he end it all? Does he end his troubles? The apostle John says (I John 3:1), "Ye know that no murderer hath eternal life."

The man who kills himself is just as really a murderer as if he killed some one else. Then the suicide, if in his right mind when he commits the deed, cannot have eternal life, and so by leaving this life by the act of his own hand, he will not escape trouble, nor for him will there be "surcease of sorrow."—*Presbyterian of the South*.

## CHRIST OUR LIFE

Mr. Cunningham, a missionary of the Christian and Missionary Alliance, in South China, told of a native who once came to him and said, "Why don't you

Moody Bible Institute Monthly

preach something else? You have been preaching this Jesus for three days." "What do you eat for breakfast?" the Chinaman was asked. "Rice," was the reply. "For dinner?" "Rice." "For supper?" "Why, rice." "What did you eat yesterday?" "Rice." "What have you been eating for years?" the missionary inquired. "Rice," replied the astonished man. "Why do you eat rice every day? Why don't you eat something else?" "Because it keeps me alive." "That is just the reason why we preach Jesus, because He is life to us, and we could not live without Him," explained the missionary.—*The Christian Herald*.

#### WHAT HAPPENS AT THE MOVIES?

Seventy-seven million people in the United States every week respond to the popular slogan for spare time, "Let's Go to the Movies." Eleven million of these, or one in six, are fourteen years of age or under, and twenty-eight million, or about one in three, are minors. So it becomes an important question to ask, "What happens to people in the movies?" What do we actually see? What proportion of movies are—what?

Five hundred feature pictures in 1920, 1925, and 1930 revealed this:

29.6 per cent dealt with romantic love.  
27.4 per cent dealt with crime.

15 per cent dealt with sex.

These are called the Big Three, since together they include 72 per cent of all of these 500 "features." Summing it all up, as Dr. Dale says, "This is a rather sorry lay-out for the children."

#### What Do Children Remember?

Learning facts is a part of life and also an important feature of the movies. It was found that: Children of eight and nine years remember one-half of facts to be seen, or 60 per cent of adult score; those of eleven and twelve years remember two-thirds of facts to be seen, or 75 per cent of adult score; those of fifteen and sixteen years remember four-fifths of facts to be seen, or 91 per cent of adult score.

These results were secured by examinations of children and adults the next day after seeing a picture. But, of more significance, is the fact that *movie facts stick*. For example, children of eight and nine years after six weeks remember 90 per cent of what they knew the next day after the movie. Three months after seeing a picture they remembered as much as after six weeks. Adding to these facts the further one that children regard what they see in the movies as *authentic*, the answer to the question, "What do people learn at the movies?" is important.—*International Journal of Education*.

#### SHALL THE BIBLE BE SENT BACK TO GOD?

A little boy took the family Bible from the living room table, and after turning the pages for a time, he said, "Mother, is this God's Book?" "Yes, son, it is." "Well," said the little fellow, "I think we had better send it back to God, for we don't ever use it here."

Upon this principle, would not a great many Christians have to send their Bibles

"back to God"? God has given us no greater earthly blessing than His Book. He has given it to be our daily counselor, our guide through life, to direct us to Him and His salvation, to life everlasting and into the way to heaven.

Shall God's Book lie neglected on our tables, or shall we use it as God intended us to use it?—*Presbyterian of the South*.

#### THE QUESTIONNAIRE HABIT

The questionnaire habit has been developing in an earnest but amateurish fashion in the United States for years. Each year an increasing number of interrogatories, intended to produce information of the smallest consequence to any one and place it in the hands of somebody who wouldn't know what to do with it when he had it, have issued from the fertile brains of various persons, supported by foundations or animated by their own inner fire. But this habit, however much an infliction it had become, remained dilettante until the planned society began to blossom. Then the gates of heaven were really opened.—*Chicago Daily Tribune*.

#### EVANGELICAL THEOLOGICAL COLLEGE

The eighth annual commencement of the Evangelical Theological College, Dallas, Tex., was observed on May 15, and constituted a living monument to the sacrificial labor of love of the faculty and the official staff who have served for the past two or three years on a drawing account basis according to which they have been and are receiving only a small portion of their stipulated salaries.

The thirteen graduates were rated as one of the best classes scholastically in the history of the seminary. Five received the Master of Theology degree, and eight plan to return to school in the fall for further studies.—*News Release*.

#### AN ENCOURAGING RECORD

When Rev. L. Craig Long and seven Presbyterian laymen organized the Independent Calvin Presbyterian Church of New Haven, Conn., on October 1, 1932, there were skeptics who believed it impossible to build a new church in New England upon the standards of the New Testament. Nevertheless God has honored the effort. There has never been an offering plate passed in the church. There has never been any effort made to invite people to unite with the church. There has never been any social program to attract people. There has never been anything but evangelistic effort in the entire program.

The high lights of the eighteen month period include such efforts for Christ as these: (1) The Annual Young People's Bible Conference. One of the concrete results was the calling of a young man to enter the gospel ministry. He is now studying at Westminster Theological Seminary. (2) The Bridgeport Broadcasting Company has been broadcasting without charge except the cost of telephoning the sermons to the transmitter, the Sunday evening services conducted by Mr. Long. This radio ministry has reached the cities of southern New England and covered Long Island and New York City, as well as more remote points. (3) A Bible conference for one week in the spring of 1933. (4) During the eighteen months God has called nine of the young people of the Church to dedicate their lives to full-time Christian service. One has taken

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up her preparation at Moody Bible Institute. Five are high school boys who have determined to enter Wheaton College. To care for their needs while attending college, a scholarship fund has been established by the session of the church and the young people. (5) The membership of the church has increased by approximately 1000 per cent. (6) Money has come in to meet the needs of the church and the minister. A women's Bible-mission organization was formed; Rev. James Rohrbough was promised all support in the Lord as missionary of the church. Since that time he has received sufficient to provide his full traveling expenses to Africa, and to keep him there until date. Other gifts, for Westminster Seminary and for local evangelistic work under direction of the church in Bridgeport and Waterbury, brought the total up to \$1,936.62 for benevolent purposes.—*Calvin Church Bulletin*.

"The Cause of the World's Unrest." The speakers included Dr. W. B. Riley, Dr. Paul W. Rood, Dr. Charles G. Trumbull, Dr. W. H. Rogers, Dr. J. Oliver Buswell, Dr. B. H. Shadduck.—*Bulletin*.

### THE CURE FOR WORRY

However conscious one may be of the baleful effects of worry, no one ever stopped worrying because he was told to stop. Neither does one stop worrying simply by the exercise of one's will power. The secret of a calm, contented life lies deeper than that. But there is a secret. It is said that one day a friend asked the famous English statesman, Gladstone, how he could carry the great burdens that were his without worry. For answer he took his friend to his bedroom and pointed to a motto hung so that it was the first thing he saw each morning when he arose. It was a verse from the twenty-sixth chapter of the prophecy of Isaiah: "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." The one sure cure for worry is simple trust in the love and power of God.—*Christian Observer*.

### THE WORLD OUTLOOK

No one can look abroad upon the world today, and see the distress of nations, the economic tangles, the unemployment, and the rapid revolutionary movements that almost overnight change the face of nations, without asking in some apprehension whether the world is drifting. It is strictly in accordance to say that the tendency of today in almost every country, with the exception, perhaps, of Britain, runs to dictatorships. And there are some even among responsible people who feel that it is quite within the realm of possibility that a dictator might yet arise in Britain. Be that as it may, the whole trend of the times in other countries is in that direction. Even in the United States, which has ever regarded herself as the very home and fountainhead of democracy, we see almost dictatorial powers assumed by her President. One has only to run over the list of nations in Europe who, since Russia embarked on this experiment in 1917, have followed her lead, to see the direction democracy is taking. Two of the shining examples of dictatorships in the world are, of course, Russia and Germany. In both of these nations there was one tendency at least they had in common. Both saw in the Church an obstacle in the way of the fulfillment of their program, and both made short work of this opposition. In Russia, particularly, the terror was let loose and Lenin waded through slaughter to his throne. In Germany it remains to be seen yet how far that once Christian nation will go. The point we wish to make is that a world dictatorship—and that is more than a possibility—will see in the Christian Church an enemy and try to get rid of it. Nothing is more certain than this. The *British Weekly* in a recent issue said: "If history is any guide in such matters, the very first step which every dictatorship will take will be to coerce, or to seduce, or to suppress, the Christian Church within its frontiers."—*The Evangelical Christian*.

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William Norton

## A SENTENCE SERMON

"I am not much of a mathematician," said the cigarette, "but I can add to a man's nervous trouble, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I take interest from his work, and discount his chance for success."—Author Unknown.

## A VITAL TEXT

In the World War a chaplain was ready to preach to a regiment just back from the front trenches. As they drew up in the field under the open sky, which was the church for that day, rain began to fall on the weary men. The chaplain stepped forward to preach. "My text," he began, "is: 'What think ye of Christ?'" He paused. "My sermon," he continued, "is: 'What think ye of Christ?'" The parade is dismissed.—Henry and Tertius Van Dyke, in the *Syracuse Post-Standard*.

## A SILENCING REPLY

At a Christian Evidence meeting in Hyde Park, London, an opponent tried to show that the writers of the Gospels had contradicted each other. He said: "One of the writers said the women saw the angels outside the sepulcher; while another says they were inside. Which are we to believe?" "Both," said the Christian Evidence lecturer. "When the women saw the two angels outside they were told to go and tell the disciples and Peter. Well, it would take at least half an hour to go to Peter's house and return, and when they got back Mary saw two angels inside the tomb. Why, man," added the lecturer, "a tortoise could have gone from the outside to the inside of the tomb in that time, let alone an angel!" And the crowd laughed heartily.—*Sunday School Chronicle*.

## RESTING ON THE LORD

Here is a man who, in the confusion of a wreck, is vainly struggling with the waves. He throws himself on a plank that is floating past him, and within his reach, and finding that it bears, he makes that plank his resting place. By one act he threw himself upon it. He does not need to repeat it unless, by some mishap, he has slipped off. But having committed himself to the plank, he now lets the whole weight of his body be sustained by it.

So when you throw yourself on any one of God's undertakings you are not to ask yourself whether the act of consecration was properly performed, you are not to think of repeating the act, unless you know you have ceased to trust Him, but *having committed yourself to Him you now go on resting the whole weight of your need upon Him, and expect Him to fulfill to you that which He has promised.*—Evan H. Hopkins.

## THE MIGHTY JESUS

A blind orphan girl in Jerusalem was rescued from the Turks. They wished to take a photograph of her, and the photographer got her to pose holding a book in her hand. But when the photograph was printed it was found that she had spoiled it by moving her hand. The photographer remonstrated with the child, and then discovered the reason. She was holding a Braille New Testament, and she said to the photographer, "My hand touched the name of Jesus, and I could not wait but had to see what happened."

*She had a feeling that wherever Jesus was, there something would surely happen.*

## SERVING IN LOVE

It is said that when the late M. Gustave Doré was busy painting the face of Jesus in one of his pictures, a lady friend visited his studio, and her attention was immediately riveted upon the face. As she stood there the artist from one corner of the room watched closely the eager face of his lady friend. Suddenly turning around and facing the artist, she said, "M. Doré, why do you look at me so anxiously?" "I wanted to watch the impression that face produced upon you—and I think you like it." "Yes, I do," she replied, "and do you know that I was thinking that you could not paint such a face of Christ unless you loved Him?" "Unless I loved Him!" said Doré. "Well, I trust I do, and that most sincerely—but as I love Him more I shall paint Him better." *Yes, that is true; the more we love the better we serve.* The old proverb is quite true: "He who has love in his heart has spurs in his side."—James Learmount.

## ANSWERED, BUT NOT AS EXPECTED

James McConkey says that one summer when he was ill he spent the summer on the shores of the Great Lakes. Sailing was the only recreation possible. One day when sailing in the midst of the bay, the wind suddenly died out. His boat was utterly becalmed with not a breath of air astir. The hot rays of the August sun beat down mercilessly upon his weak body. He had come out with a stiff breeze, and naturally he began to pray for a breeze to take him back. For an hour he prayed, but no breeze came. Then he espied a boat coming toward him. An old fisherman, realizing that Mr. McConkey would be helpless out in the bay with no wind, came out to row the sailboat to harbor. Then Mr. McConkey says he learned his lesson. *His real need had been for deliverance, and while God had denied the words of his petition, He provided for his need.*—*Sunday School Times.*

## THROUGH A THIEF'S EYES

*The thief saw Jesus as One who, in life, in death, proved that God's unfathomed love is greater than man's sin and folly—in life, in death—proved that there is a wideness in God's mercy like the wideness of the sea. Yea, though the thief saw late, yet at last he saw. And, as he spoke in praise amid the mockings and jeers of the mob, his was the one voice which attested Him Redeemer when all had forsaken Him and fled. His was the tortured voice which was the one note of sweetness in the wild, unmusical discord. His was the voice, though the voice of a malefactor, for whose evil deeds there is neither apology nor defense, which was the one cry of faith in the hour of infinite denial and rejection.*—Robert G. Lee, in *Whirlwinds of God*.

## VALUE REVEALED THROUGH MICROSCOPE

An American visitor to Paris gave about twenty francs for an amber necklace which he picked up in a curiosity shop. On reaching New York he was obliged to pay more than its seeming value at the customs. Annoyed that the trifling thing should have cost so much, he took it to a jeweler's intending to dispose of it for what it would bring. The man examined it through a microscope, and said, "I will give you \$25,000 for that." The owner of the necklace, greatly startled, said he would think it over. He took his necklace to Chicago, and there he was offered \$35,000 for it. "But what do you see so valuable in this thing?" he asked. "Look through the microscope," said the jeweler. The buyer looked, and read these words on the amber, "From Napoleon Bonaparte to Josephine." *It had value because of its associations; and the microscope revealed this value.*—*British Weekly*.

## GUIDEPOSTS

Thou shalt not—Exodus 20:13-17.

An old-fashioned minister was once driving along a country road with one of his young parishioners, who, like many young men liked to argue on matters of religion. The wise old minister listened to him without much comment as he expounded his views, merely saying bluntly:

"So you object to the Ten Commandments?"

"N-no," stammered the young man, "not their purpose and object—but—well, hang it, a fellow hates to have a 'shall' and 'shan't' flung in his face every minute! They sound so contrary!"

The old minister clucked to his horse and hid an involuntary smile. A few minutes later the boy caught his arm suddenly.

"You've taken the wrong turn. That guidepost said, 'This way to Holden!'"

"Oh, did I?" returned the other carelessly. "Well, maybe it might be a better road, but I hate to be told to go this way and that by an arbitrary old signpost!"

An embarrassed laugh from his red-faced companion told the old man that his shot had struck home. They were soon facing the other way and following the directions of the "arbitrary" signpost.—*Western Recorder*.

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## BELIEVING IN OR ON

### A Correction:

In this department of the February number (p. 277) we stated that in John 3:15, 16, 18 the preposition *eis* is uniformly translated "on" in each verse. That is, "believe on," instead of "believe in"; but verse 15 should have been excluded, for the Greek preposition there is *en*. In verses 16, 18, 36 the preposition is *eis* and is uniformly translated "on" in the Revised Version. This latter fact we neglected to mention. The preposition *eis*, however, is capable of a number of meanings, which must be determined in each instance by the context.

## THE HIGHER FELLOWSHIP

J. W. G., Logansport, Ind.

**Question:** Why the strange injunction in the first part of John 20:17?

**Answer:** Instead of "Touch me not," read, "Take not hold on me." The act of Mary seems to have been prompted by the desire to keep the risen Lord present. The reason for the refusal was, "for I have not ascended unto the Father." By the resurrection of Christ a new relationship to His disciples was made possible; but this relationship was to be a spiritual one and could not be consummated until after Christ had ascended to the Father and sent down the Holy Spirit, who should dwell with them and abide in them forever (John 14:16-20).

## SINGLE OR DOUBLE STANDARD

W. C. T., Little Rock, Ark.

**Question:** Does the Holy Spirit have one standard of conduct for one Christian and another for another Christian? For example, is it right for a pastor to smoke, and wrong for a Sunday School teacher?

**Answer:** We know of no double standard of moral conduct revealed by the Holy Spirit in the Word. Neither between men, nor between men and women. The only standard we know about is perfection: "Be ye therefore perfect" (Matt. 5:48; Col. 1:28; 4:12; James 1:4; I Pet. 1:15, 16).

## DEFENSE OF THE FAITH

E. H., Creston, Ill.

**Question:** Have you any literature which proves that the Bible is true?

**Answer:** Many books have been pub-

lished on this subject. One of the latest and best is a small volume by B. F. C. Atkinson, M. A., Ph.D. (90 cents). A new and larger volume is *The Bible under Fire*, by John L. Campbell, D.D. (\$2.50). A popular tract by William Jennings Bryan is entitled *Is the Bible True?* (10 cents).

## IMPORTANCE OF PROTESTANTISM

C. M. S., Cincinnati, Ohio

**Question:** What is the importance of the Church in 1934?

**Answer:** Protestantism has been a spiritual, moral, and often a political force in the world; but her glory has been her spiritual power, which at the present time has so largely departed. Meanwhile the enemies of the Church have increased in strength and power. Due largely to a spirit of compromise with the world, the moral standards of both church members and ministers have been alarmingly lowered. The messages from our pulpits have lacked conviction, gripping earnestness, and spiritual power. Hence at the present time Protestant churches have largely lost their voice of authority. Not so the Romish Church, whose position in the world is one of growing influence and importance. The only way for the Protestant Church to regain her position of importance is by wholeheartedly returning to God and His word. Only the power of the Holy Spirit can work this necessary change and restore to Protestants their lost power and influence.

## FORGIVENESS OF SIN

M. M. T., Edgewood, Iowa

**Question:** When a person is saved are all his sins, past, present and future, forgiven?

**Answer:** There is no question about the forgiveness of all past sins, but if present and future sins are included we come dangerously near the Roman Catholic doctrine of indulgences, the shameless sale of which precipitated the Reformation. It would be more scriptural to say that provision has been made in the atonement for all our sins. When one is saved all past sins are immediately blotted out. As to sins committed after one has been saved, John tells us that each must be confessed by us, and forgiven and cleansed by God (I John 1:9, 10).

## BARREN FIG TREE

T. H. M., Paris, Ont.

**Question:** Please explain the cursing of the fig tree (Mark 11:12-14).

**Answer:** Having leaves was an indication that there might also be fruit. This particular tree probably was prematurely

and unnaturally advanced and yet was barren. By a miracle of judgment the fig tree became dried up from the roots (v. 20), and suggests the parable of the fig tree in Luke 13:6-9, which evidently had reference to the unfruitful Jewish nation. However, the lesson drawn by Jesus for His disciples was the power of faith and prayer (vv. 23, 24).

## JOB ON THE RESURRECTION

N. R. A., Downers Grove, Ill.

**Question:** Is the following translation of Job 19:26 correct: "And after my skin, even this body is destroyed, then without my flesh I shall see God?"

**Answer:** Not only is this translation incorrect, but its intent appears to be to destroy belief in the resurrection of the body. It also is out of harmony with verse 25, in which Job states his belief that not only does his Redeemer ever live, but that at the latter day He will again stand upon this earth—"this same Jesus," who was seen ascending into heaven (Acts 1:11); and at that same time Job, in his own resurrection body would see God, his Redeemer. This assurance of Job is further emphasized in verse 27: "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Another translation is, "Whom I, even I, shall see upon my side. Mine eyes shall see Him—stranger now, no more:

(For this) my innermost soul with longing waits."

## LUCIFER

J. H. A., Ullin, Ill.

**Question:** Who was Lucifer?

**Answer:** The name occurs only once in the Bible (Isa. 14:12), and refers primarily to the king of Babylon. Literally it means "O day star," a title belonging to Christ (Rev. 22:16), but may be assumed by Antichrist, of whom the king of Babylon may be regarded as a type. "Lucifer" also seems sometimes to apply to Satan (Luke 10:18; Rev. 12:9, 10).

## THE LORD'S PRAYER

L. V. P., Muskegon, Mich.

B. W. R., Western Springs, Ill.

**Question:** (1) Is the Lord's Prayer applicable to the Church Age? (2) How can it be when our forgiveness by God seems to be based on our first having forgiven our debtors? (3) Is it right to have this prayer offered by a congregation in which unsaved folk may take part?

**Answers:** (1) Here at the Moody Bible Institute this prayer is occasionally used in a public service. The presence of the plural pronouns, "our," "us," and "we," indicate its proper use when spoken in unison, or by a congregation, but it always has a personal application. "Our Father" is an address which makes the prayer applicable to God's people of all time. It was used in the early Church. In the "Didache," or "Teaching of the Twelve" (belonging to the latter part of the first century or the first part of the second), we find in the devotional section that the Lord's Prayer was to be used

three times each day. It has been in use by the Church continuously. Is it not fitting for the Christian to adore God, supplicate for the coming of His kingdom, and ask for the supply of his personal needs, such as daily food, forgiveness, and deliverance from evil? Surely these are our Christian privileges. (2) While the basis of the forgiveness of our sins may appear to be legalistic, we must remember that the prayer was taught to Christ's disciples. Of course the basis of forgiveness of sin is the atonement, even for the Christian (I John 1:7); but sins, even the sins of Christians, need to be confessed and cleansed; and does not the test of our sincerity lie in the fact that we possess a forgiving spirit? (3) In nearly every congregation the unsaved may be present, either as non-Christians or nominal Christians. The responsibility of offering the Lord's Prayer rests upon each individual. Shall the congregation cease its use of this prayer simply because of the presence or participation of nonbelievers? The essential thing is that they who have the right to pray this prayer do so with the understanding and with the heart.

#### FAMILY ALTAR

*F. O. H., Buffalo, N. Y.*

**Question:** How shall I start and conduct a family altar?

**Answer:** It would be well to announce the fact to the family beforehand, explaining why you so desire, and perhaps acknowledging your fault for not having had one in your home from the day you were married. You do not need any specially prepared course of readings to follow. The only book you need is the Bible. I would suggest commencing with the Gospel according to John. Read consecutively a few verses each time, following with prayer. You can have singing if there be enough to take part. If the children are old enough, give them some part in the reading, and occasionally in prayer, if they have been saved. They might also be asked to tell what had been read the previous time. If the children are young, you can help them by explaining as you read. Encourage them to ask questions when they do not understand. Whatever passage of the Bible is read, you should be familiar with it beforehand.

#### WOMEN TEACHERS

*W. H. B., Derry, Pa.*

*F. A. B., Horse Shoe, N. C.*

*W. B. F., Freeport, Ill.*

**Questions:** (1) Do the following scriptures mean just what they say: I Corinthians 14:34, 35; I Timothy 2:11, 12; II Timothy 2:2? (2) Should a woman pray in, or teach groups composed of both men and women? Should a woman lead a prayer meeting of men and women?

**Answers:** (1) Every passage in the Bible means just what it says, but must be interpreted in the light of its context, or if the meaning still be obscure, in the light of Bible passages which are plain. For example, your first reference can be best understood in the light of the context. The context reveals that Paul is seeking to prevent disturbances in public meetings. Three times he urges silence in order to

correct these causes of disturbance. The first of these was speaking in unknown tongues. No man should thus speak in a tongue unless there be an interpreter present; otherwise he should remain silent (vv. 27, 28). In the second place, no man should interrupt another speaker, even though he himself have some special revelation of truth (vv. 29, 30). In the third place, if women wanted to learn, they were not to disturb the meeting by their questions, but were to ask their husbands at home (vv. 34, 35). "God is not the author of confusion" (v. 33). (2) At first glance I Timothy 2:11, 12 seems to forbid this. So far as praying is concerned we gather from verses 8 and 9 that this is permitted, providing the women are properly and modestly garbed and adorned (see I Cor. 11:5 for permission to pray and teach in public). As to teaching mixed groups, some difference of opinion prevails as to just what

restriction is intended in I Timothy 2:11, 12. Does not this passage have primary reference to the relation of the woman to her husband? She should learn of him, and be submissive to him. The Greek word here translated "silence" in the King James Version is entirely different from the one in I Corinthians 11. It means in "quietness." The woman is thus to learn from her own husband, and not to usurp authority over him, even in the matter of teaching. Official authority and official teaching in the Church have been committed to men (II Tim. 2:2). Yet there were exceptions even in the days of the apostles. For example, Priscilla (Acts 18:26), and the daughters of Philip (Acts 21:8, 9). Much depends on present-day custom; for it would seem from I Corinthians 11:5 that women were permitted to pray and to teach in the church providing the apparel and demeanor were be-



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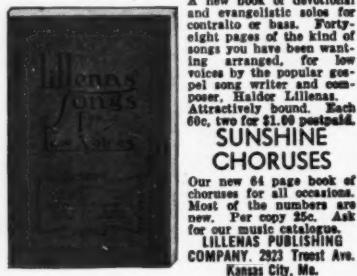
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comingly modest according to the custom of the time and place. In some churches it would not be fitting for a woman to teach a mixed group, while in others it would not be considered out of place if the woman was known to be qualified, and if she were officially invited.

## ANGER WITHOUT SIN

M. M., Scranton, Pa.

Question: How can one be angry without sinning (Eph. 4:26)?

Answer: Anger as here referred to is evidently not a sinful emotion, but may become so if it gives an opportunity for the Devil (v. 27). "Righteous indignation" is probably all that is meant, though sin may result, if the feeling persists and masters us. Hence the injunction in the latter part of the verse. The emotion should be only transitory and due to a just cause.

## SUPPORTING FALSE PROPHETS

W. J. H. G., Baltimore, Md.  
E. H., Creston, Ill.

Question: So many ministers no longer believe in Christ or the Bible. Should we continue to support them? Is it right to give the Lord's money to any organization controlled by men untrue to the fundamentals of the Bible, or to preachers who deny the Lord who bought them?

Answer: As the apostasy grows such questions are becoming more general and acute, and our own personal convictions become more clearly defined. If a minister is known to be an out-and-out modernist, or if a church is hopelessly controlled by men of similar views, the financial support of them by a true Christian would be a betrayal of our Lord, in our humble opinion.

## OBSTACLE OF RICHES

R. M. B., Lamar, Colo.

Question: (1) Did Christ's words to the rich young ruler mean that he could not be saved (Luke 18:25)? (2) What is meant by the "needle's eye"?

Answers: (1) It was not riches in themselves which kept this man out of the kingdom, but because he was unwilling to surrender them, if need be, and become a wholly consecrated follower of Jesus Christ. Riches shut the door into the kingdom of God only when the possessor of them trusts in them rather than in the Lord Jesus Christ, who is the only Door. We are not saved by our possessions, which often possess us; nor by good character, nor by upright living, but only by believing on Christ, the Lamb of God, who has borne our sins. (2) Whatever "needle's eye" be referred to here, whether a small gate through which a camel might squeeze when relieved of his burdens, or the eye of an ordinary needle, the thing illustrates either a difficulty or an absurdity. If the former is intended, then the lesson is that no man can be sufficiently religious to merit an entrance into the kingdom of God; yet however impossible it may seem for some men to be saved, let us remember that "with God all things are possible" (Luke 18:20). John 3:16 includes the rich.

## THREE HISTORIC LOOKS

(Continued from page 455)

England, edited "The Englishman's Bible" (also known as the "Newberry Bible"), designed to "put the reader in possession of some of the pretensions, beauties, and hidden treasures in the Hebrew and Greek originals." The only edition now on sale is too fine of print to be widely used, but the Englishman's Bible is a mine of wealth and a spring of delight to the student possessing one of the rare old legible copies. Thomas Newberry was a profound Hebrew and Greek scholar, and a most godly Christian. The foregoing Bible study is suggested by some of his remarkable marginal translations.—Author.

## MAN'S LAMENTABLE FAILURE

I have conducted revival campaigns in most of the states of the Union. I have traveled in many foreign countries. I am not an authority on books. I do not claim to be a literary genius. But I do know what is going on in the world.

The world is in a bad fix. I don't mean financially. Our problem is not a financial problem. It is a spiritual problem. There is more wheat in the granaries than the world can eat. There is more cotton than we need to clothe the world. There is no lack of money.

Man has failed. God has done His part. The seasons have been glorious. The harvest bountiful. Man has got the world in an awful mess. *Man cannot put the world right, our hope is in God.*

Man is beginning to realize that he has failed. That is the one hopeful sign. This is the day of opportunity for the Christian leaders. So few of these leaders seem to realize that now is the time to do real business for God.

There has recently been held a great religious gathering in an American city. According to reports in the papers these leaders discussed world peace. Of course, I am for that. They talked about prohibition. My record proves that I am for prohibition. But the main thing seemed to be left out of the great meeting. There was no plea, for an old time revival.

What we need is a mourners' bench. We need a revival. That is our only hope. It is a revival or a revolution. Which?—Bob Jones College Facts.

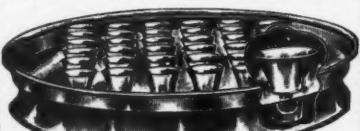
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# International Uniform Sunday School Lessons

P. B. Fitzwater

June 10

**Jesus on the Cross**

**Matthew 27:33-50**

**Golden Text:**—Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—Hebrews 12:2.

In a real sense the grand climax of the six months lessons is reached in this one. To miss the significance of the crucifixion of Christ will be to render valueless all the preceding lessons. It is not a matter of learning the lessons taught by a great teacher, or imitating the examples of a great and good man, but of apprehending the atonement made by the world's Redeemer. Let every teacher see by a personal experience that Christ died for him, and then strive to get his pupils to see that Christ's death took place instead of their own death. We escape judgment because judgment fell upon Him. He was made to be sin for us that we might be made the righteousness of God in Him (II Cor. 5:21).

## I. The Place of Crucifixion (vv. 33, 34).

They led Him away to Golgotha, a hill north of Jerusalem, resembling a skull. He was crucified without the gate (Heb. 13:12). At first He was compelled to bear His own cross (John 19:17), but when physical weakness made it impossible for Him to continue, they compelled Simon the Cyrenean to bear it for Him (v. 32). No such procession was ever seen before or since. In order that He might not succumb to death before He was nailed to the cross, the soldiers offered Him a stimulant of vinegar mixed with gall. If they had known Him as the Lord of life, they would have been saved that trouble. No one could take His life from Him. At the appointed time, His work being done, He dismissed His spirit. He refused the stimulant offered and consciously drank the cup of sin to its bitter dregs.

## II. Gambling for the Clothes of the Lord (vv. 35, 36).

It was the custom for the soldiers who had charge of the crucifixion to receive the garments of the one crucified. We have here a fulfillment of Psalms 22:18, "They parted my garments among them, and cast lots upon my vesture." What sacrifice for them to gamble for His seamless robe under the very cross where He was dying. The heartless cruelty is seen in that they sat down and waited while the Lord was dying. If they had but eyes to see they could have beheld a robe of righteousness being provided in His death to cover their sinful nakedness.

## III. The Accusation (v. 37).

It was customary to place over the victim on the cross his name and crime. This superscription was placed over Jesus by Pilate to vex the Jews. He was their king in absolute truth. They had long looked for Him, and now when He had come, this is the treatment they gave Him. Though they rejected Him and placed a crown of thorns upon His head, the throne of His father David is His by right of the unfailing covenant of God to David (II Sam. 7:8-16). He shall come again with a crown of glory and before Him shall Jews and Gentiles bow.

## IV. Two Malefactors Crucified with Him (v. 38).

We are not told who they were. Perhaps they belonged to the band of Barabbas. This again was a fulfillment of the Scriptures. "He was numbered with the transgressors" (Isa. 53:12). In these three crosses we have set forth a spiritual history of the whole world. These malefactors, by their attitude toward Jesus, were separated from Him. One of them afterward changed his attitude.

## V. The Dying Saviour Reviled (vv. 39-44).

He was reviled by the passers-by, the chief priests, the scribes, the elders, and the very malefactors who were crucified with Him. In their mockery they unwittingly spake great truths.

### 1. "He Saved Others, Himself He Cannot Save" (v. 42).

This jest was meant to show the absurdity of Jesus' claims, but it demonstrated them and showed the reason for His suffering. He could not save Himself and others, so He chose to give Himself to save others. This is the very heart of the gospel—He gave Himself for others. His only way of saving us was by taking our sins, sorrows, and stripes upon Himself. This law finds expression all about us. The lamp burns out by giving light. We help others by giving ourselves.

### 2. "If He Be the King of Israel Let Him Now Come Down from the Cross" (v. 42).

His refusal to abandon the cross establishes His rightful claims. The Devil offered Him the kingdoms of the world if He would escape the cross (Matt. 4:8-10). Through His death He came into His place of kingship over all who bow to Him. The very fact that He did not abandon the cross proves that He was what He claimed to be, for it was unto the cross that He came.

### 3. "He Trusted in God. Let Him Deliver Him Now" (v. 43).

His refusal to abandon the cross was to the full delight and satisfaction of God.

His obedience unto death was the sacrifice which met God's full approval. Their very reasoning established Christ's claims instead of breaking them down.

## VI. The Death of Christ (vv. 45-50).

Who is sufficient to comment upon this tragedy. Let us contemplate it in adoration and wonder. So shocking was this crime that nature threw around the Son of God a shroud that the godless company could not gaze upon Him. Darkness was upon the land at noon-day. Upon the termination of the darkness He cried with a loud voice, "My God, my God, why hast thou forsaken me?" This darkness was the outer sign of that which hung over the Lord. He became sin for the world, and the world's sin hid God's face from Him. God forsook Him, turned from Him who had taken the sinner's place. God was dealing with sin on the innocent substitute. No one could understand that but God, but we can believe and do enjoy the experience. When the price of sin was paid He cried out with a loud voice, showing that He still had vitality; that His death was not from exhaustion but by His sovereign will. He yielded up the Ghost and sent away His spirit. He died like no other man in all the world's history. He did not even die of a broken heart.

## June 17 The Risen Lord and the Great Commission Matthew 28:1-20

**Golden Text:**—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matthew 28:19, 20.

In order fully to appreciate the meaning of Christ's resurrection, we should glance backward at the events intervening between His crucifixion and resurrection. We note first the rent veil (Matt. 27:51). This veil was rent from top to bottom, indicating an unusual event. The veil excluded men from the Holy of Holies. The rending of it showed that Jewish ritual was at an end and all who accepted the atonement effected by the shedding of Christ's blood have the right of approach to God.

Following the rending of the veil the tombs were opened (Matt. 27:52, 53). The death of the King shook the earth and rent the rocks. The open tombs gloriously declared that Christ's death had broken the power of death. The bodies of the saints did not come forth till after Christ's resurrection. Their deliverance was accomplished through His death. Through His death judgment was passed upon the Devil who had the power of death (Heb. 2:14), and deliverance from the grave was thus affected. Christ was the first fruits of the resurrection. These saints, therefore, could not arise until after He arose.

So marvelous were these events that the Gentiles confessed Christ as the Son of God. Also Joseph of Arimathaea now boldly avowed his discipleship and came openly to Pilate to ask for the dead body of his Lord, that he might lay it tenderly

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away in his own sepulchre. In the guarding of the body of the Lord we see the utter folly of His enemies (Matt. 27:62-66). They did their very best to make all secure. These efforts furnish us with the strongest evidence of His glorious resurrection.

### I. The Empty Sepulchre (vv. 1-7).

#### 1. The Earthquake (vv. 1-4).

This occurred when the glorious angel descended from heaven to roll the stone away from the tomb. This work of the angel was not to allow Jesus to escape, but to show that the tomb was empty. Christ needed not even the help of the glorious angel, for He came forth from the grave by His own power as the seal of His atoning work on the cross (Rom. 1:4). The open tomb and the angels sitting upon the stone with calm dignity, is a graphic picture of Christ's triumph over the Devil, and the terror of the keepers is a sample of what all of Christ's enemies shall one day experience when He comes in glory to reign as King.

#### 2. The Angel's Message to the Women (vv. 5-7).

##### a. "Fear Not" (v. 5)

While the enemies had occasion to fear, these women who loved the Lord received good news from the empty tomb. The Lord will not leave those who follow Him and love Him in suspense and dread. The empty tomb puts an end forever to all doubts and fears. It is evidence that the question of sin has been dealt with and that God is satisfied and eternal victory is secured. Let every teacher endeavor to show the importance of the fact that the tomb was empty, for it shows that we have a living Saviour. The resurrection of Christ should be the major theme of those who give out the Christian message.

##### b. "Come see" (v. 6).

The angel told the women that the Lord had risen, and invited them to see the place where He lay, that they might make sure about the facts. The Lord made special effort to convince the disciples of the reality of His resurrection. He remained with them forty days giving them many infallible proofs (Acts 1:3).

##### c. "Go quickly" (v. 7).

Having seen for themselves, their responsibility was to go and tell the message. While it is important to be convinced of facts, we should not stay too long, because there is urgent work to do. Experience is necessary before testimony. They were to go quickly to the disciples with the message that the Lord would go before and meet them.

### II. The Risen Lord Meets the Women (vv. 8-10).

The women quickly obeyed the command of the angel and ran to bring word to the disciples. Those who have an experimental knowledge of Christ should go speedily to tell others of it. Jesus met them on the way. All who go quickly with His message, the Lord will meet on the way. When they saw Jesus, that He was really the Lord they worshiped Him, they knew that He was the Son of God, therefore entitled to be worshiped.

### III. Paying Money to Circulate a Lie (vv. 7-15).

That Jesus arose from the dead could

not even be denied by the Sanhedrin. They saw only one way out of the difficulty; that was to bribe the keepers to tell a lie. They had paid money for His betrayal; now they paid more money to circulate a lie about His resurrection. This shows the wonderful power money has over the lives and consciences of men. It not only induces people to lie, but it even muzzles the mouths of some teachers and preachers.

### IV. The King's Great Commission (vv. 16-20).

#### 1. The Royal Authority (vv. 16-18).

By virtue of His divine authority He issued this command to the disciples. In order to prepare them for the reception of this command, He declared unto them that all power in heaven and earth had been given unto Him. Only as the disciples realize the authority of the Lord will they go out to proclaim His message.

#### 2. The Content of the Commission (vv. 19, 20).

##### a. Go teach all nations.

This is the first and primary business of the disciples. This command has been issued to all disciples by the risen and mighty Lord.

##### b. Baptize them in the name of the triune God.

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It is proper that those who have become disciples of the Lord should receive the rite which signifies that relationship to Him.

c. Teach them to observe all Christ's commandments (v. 20).

Those who have become Christ's disciples should be taught obedience to all His commandments.

### 3. The Available Power (v. 20).

Those who obey Christ in carrying out this commission shall enjoy His abiding presence. The guarantee of the success of the missionary enterprise is Christ's abiding presence.

#### June 24

#### Review

Golden Text:—And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.—Luke 1:33.

The method of review must always be determined by the teacher in the light of the grade of the class and the aptitude of the pupils. For senior and adult classes the best method will be to recall that all the lessons of the quarter are from the Gospel of Matthew, which has as its theme, "Jesus Christ, the Messianic King, and His Kingdom," and then to present each lesson in its relation to the central purpose. The lessons have a threefold unity, namely: one book, one theme, one person.

#### Lesson for April 1

The resurrection of Christ is one of the foundation truths of Christianity. It is the grand proof that Christ was what He claimed to be, the Messiah, the Son of God. His resurrection authenticated His claim. By it He was declared to be the Son of God with power.

#### Lesson for April 8

The greatest in the kingdom are the childlike. Entrance into the kingdom is infinitely more important than rank therein. There is no way into the kingdom except through the new birth (John 3:3, 5).

#### Lesson for April 15

In this lesson we have divine instruction as to behavior in case of ill treatment. Those who are Christlike shall suffer persecution. Those who have entered the kingdom by birth from above, those who have received forgiveness from God will have a forgiving spirit.

#### Lesson for April 22

Riches are deceitful. Possessors thereof are prone to put their trust in them. It is most difficult for those who are rich to give place to spiritual things.

#### Lesson for May 6

To the nation which rejected Jesus as King, He officially presented Himself at the appointed time in the counsel of God in the fulfillment of prophecy.

#### Lesson for May 13

The parable of the king's marriage feast stresses the necessity of a right relationship to God in order that there be a life of temperance and good citizenship. Our first obligation is to God.

#### Lesson for May 20

In the Olivet discourse Jesus outlined the events to take place in the world in the interval between His crucifixion and His

second coming. The parable of the ten virgins shows the right behavior of believers in this present age in view of the coming of the Lord.

#### Lesson for May 27

There is a coming judgment for the living nations on the earth. The issue of that judgment is determined by the attitude of the nations toward Christ the King. Their destiny will either be inheritance of the kingdom or eternal fire.

#### Lesson for June 3

The cross is the touchstone of human life. The behavior of Mary, Judas, Peter, etc., gives us a cross-sectional view of the world.

#### Lesson for June 10

The climax of the quarter's lessons is reached in the lesson today. The supreme value of the lesson centers in the cross. Jesus did not die as a martyr or as an example, but to make an atonement for sin. Teachers, it is not a matter of getting your children to learn the lessons of a great teacher, but to induce them to have faith in Christ's sacrificial work.

#### Lesson for June 17

The resurrection of Jesus Christ demon-

strated His messiahship and deity. The command to preach the gospel in all the world is backed by His resurrection power.

#### July 1

#### Ahijah and the Divided Kingdom

I Kings 11:29; 12:1-33

Golden Text:—Pride goeth before destruction, and a haughty spirit before a fall.—Proverbs 16:18.

The kingdom so gloriously administered in David's time reached its climax in the time of Solomon. Solomon was led astray through the influence of his heathen wives, and the kingdom began to wane. God expressed His indignation toward him and made known to him the fact that the kingdom must be rent from him, yet not during his life but in the time of his son, Rehoboam (I Kings 11:9-13). The movement leading up to this disruption had begun in Solomon's time. He saw in Jeroboam the leader of insurrection, and endeavored to kill him. Jeroboam fled to Egypt until Solomon's death (I Kings 11:40).

#### I. Ahijah's Prophecy (I Kings 11:29-33).

In view of the political situation it would have been unwise publicly to make known



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God's plan to Jeroboam within the capital city. Therefore as Jeroboam was going out of the city, Ahijah, in a symbolic manner, made known the future of the kingdom. He took from his person his garment

and rent it in twelve pieces, giving to Jeroboam ten of the pieces, with the assurance that ten of the tribes would rally around him as their king. A new garment was used doubtless to show the new order of things which was to prevail after Solomon's death.

#### II. Rehoboam Facing a Crisis (Kings 12:1-15).

1. The Demand of the People (vv. 1-4).

This was occasioned by the burden of excessive taxation and enforced labor which was required by Solomon in order to build costly houses and temples for his heathen wives. Owing to the multiplicity of his wives this became very burdensome. The people were groaning under its weight. Upon the accession of the new king Rehoboam, the people, through their leader Jeroboam, came with the request that their burdens be made lighter, promising loyalty to him on the condition of lightened burdens.

2. Rehoboam's Foolish Decision (vv. 5-15).

a. Consultation with the old men (vv. 5-7).

These were men of experience who had been Solomon's advisers. Being acquainted with the condition as imposed by Solomon, and knowing the temper of the people, they advised that the people's request be granted.

b. Consultation with the young men (vv. 8-11).

These young men had grown up with Rehoboam, possibly were his half-brothers, sons of Solomon's many wives. Being thus brought up in luxury of the harem they were ignorant of the legal rights of the people. Therefore they advised that the burdens be increased.

c. Advice of the young men followed (vv. 12-15).

At the appointed time he announced his purpose to the people. He answered them roughly, asserting his purpose to increase their burdens and sorrows. He assumed that it was his right to rule and that it was the people's responsibility to obey regardless of conditions. Happy is the ruler, or body of rulers, in the State or Church, who have learned that the right to rule only lasts while the rule is righteous.

#### III. The Revolt of the Ten Tribes (vv. 16-24).

Upon Rehoboam's announcement of his rash purpose all Israel cried out, "What portion have we in David? . . . . to your tents, O Israel."

1. Rehoboam's Attempt to Collect Tribute (vv. 18, 19).

As he endeavored to collect tribute from the ten tribes, Adoram, his tribute gatherer, was stoned to death. So violent was the

opposition on the part of the people that Rehoboam himself had to flee to Jerusalem in order to save his life.

2. Jeroboam Made King Over Israel (v. 20).

The people lost no time in selecting a national head so as to be strong in their opposition to Rehoboam.

3. Rehoboam's Attempt to Compel the Ten Tribes to Return to Judah (vv. 21-24).

To effect this he assembled his army of 180,000 men. Through the prophecy of Shemaiah, which forbade them to go against their brethren, they were persuaded to return. Thus we see that Rehoboam's failure to heed the advice of experienced men caused the work of two generations to be undone in a moment.

#### IV. Jeroboam's Scheme to Unify the Ten Tribes (vv. 25-33).

1. He Established Calf Worship (vv. 25-30).

His pretext for this worship was his fear lest religious unity should heal the political separation. He was afraid that the people would go back to Jerusalem to worship and therefore would gradually be led to acknowledge allegiance to Rehoboam, and his own life would be taken. His concern for the religious worship was not the outcome of a life of piety, for he only used religion to secure personal ends. The prevailing religion of the world today is a political one. It is used as a sort of cement to bind together the people and political interests. The same principle is used by those who unite with the Church to further their financial interests.

When Jeroboam set up the calves he said, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt."

2. His Scheme of Worship (vv. 31-33).  
a. He built houses of high places (v. 31).

This was against the direct command of God. God had directed His people to destroy the high places and to break down the idolatrous centers, so we see that Jeroboam, out of a sinful heart, disobeyed God.

b. He made priests of the lowest of the people (v. 31).

God set aside the tribe of Levi to fill the office of the priesthood. Here again Jeroboam disobeyed God.

c. He changed the day of the Feast of the Tabernacle (v. 32).

The time of the feast was set by the Lord (Lev. 23:33, 34). Jeroboam argued that the change in the time would better suit their northern climate, but God who made the climate had ordained the time of the feast. It was his business, therefore, to obey God.

d. Jeroboam himself intrudes into the priest's office (v. 33).

This act of presumption on his part was the climax of his godlessness.

"God has His people among all denominations of Christians, but none of them are better for being sectarian. I will leave you to regard your own party, but I will not leave you because you are not of my party. I want to love the image of God wherever I will find it, in preference to any party."—Rowland Hill.

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William Norton

## FAITH IN THE BOOK OF GENESIS

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2. Enoch—Sanctifying Faith.
3. Noah—Working Faith.
4. Abraham—Separating Faith.
5. Isaac—Patient Faith.
6. Jacob—Suffering Faith.
7. Joseph—Victorious Faith.—W. G. Heslop.

## "SEARCH ME; TRY ME"

Psalm 139:23

1. God triest the heart (I Chron. 29:17).
2. "The Lord trieth the righteous" (Ps. 11:5).
3. Faith tried with fire (I Pet. 1:7).
4. Tried as silver (Ps. 66:10).
5. Tried as gold (Zech. 13:9).
6. "Examine me; try my reins and my heart" (Ps. 26:2).
7. When tried, I shall come forth as gold (Job 23:10).—William J. Morrison.

## THE BIBLE AS A TELESCOPE

(Suggested as an Object Lesson Talk)

*Introduction:* The telescope, an illustration of saving faith. By the aid of the telescope we are enabled to bring distant things near, and a look through this glass illustrates the look of faith through the Word of God (Heb. 11:13; II Pet. 1:9).

1. We can look back to the Cross, and see what Christ has done for us (John 1:29).

2. We can look up to the Throne, and see what Christ is doing for us (Heb. 9:24).

3. We can look on to the Glory, and see what Christ is going to do with us (Tit. 2:13), with the full assurance of faith, of understanding, and of hope.—C. E.

## POWER WITH GOD AND MAN

Genesis 32:28, 29

*Introduction:* When Jacob prevailed with God he also prevailed with man.

### I. What It Is Not:

1. Not physical power.
2. Not mental power.
3. Not magical power.
4. Not demon power.
5. Not independent power.

### II. What It Is:

1. God's power.
2. Spiritual power.
3. Miracle-working power.
4. Power to witness.
5. Power to win.

### III. What It Does: "And he blessed him there."

1. Saves from great peril—Esau had threatened to kill him.
2. Heals wounds—"Esau kissed him."
3. Transforms—Jacob to Israel.—W. G. Heslop.

## THE FAITH THAT TAKES

Mark 11:23-25

1. WHO	-	soever (v. 23)
2. WHAT	-	soever (v. 24)
3. WHEN	-	soever (v. 25)

—W. P. White.

## "BEHOLD"

1. Behold the Man (John 19:5).  
The result—Conviction of sin.
2. Behold the Lamb (John 1:29).  
The result—Salvation from sin.
3. Behold the Lord (II Cor. 3:18).  
The result—Sanctification through the Spirit.
4. Behold He cometh (Rev. 1:7).  
The result—Glorification with Christ.
5. Behold what manner of Love (I John 3:1).  
The result—Exultation in Christ.  
—Ezra S. Gerig.

## ON THE DAMASCUS ROAD

Acts 9

- I. Saul's Authority and Anger (vv. 1, 2).
- II. Saul Arrested and Anxious (vv. 3, 4).
- III. The Saviour's Authority (v. 5).
- IV. Saul's answer (vv. 6-8):
  1. Concerned—"trembling."
  2. Convicted—"astonished."
  3. Consents—"what wilt thou?"
  4. Commanded—"Arise, and go."
  5. Conducted—"they led him."

He who was leading is now led; he who thought himself great becomes great through humility and service.—E. O. Sellers.

## THE BIBLE AS A MIRROR

(Offered as a Talk to Young People)

*Introduction:* A mirror reflects the true character of things. So the Bible is a mirror of both man and God, sin and holiness, earth and heaven.

### I. The Bible Reflects the True Character of Man:

1. His heart (Jer. 17:9; Matt. 15:19).
2. His mind (Rom. 8:7).
3. His life (Eph. 2:1-3).
4. His hope (Eph. 2:12).

### II. The Bible Reflects the Great Love of God:

1. His general love (John 3:16).
2. His special love (Eph. 5:25).
3. His personal love (Gal. 2:20).
4. His undying love (Jer. 31:3).

### III. The Bible Reflects the Grace and Glory of Christ:

1. His spotless character (I Pet. 1:19).
2. His perfect work (Heb. 10:12-14).
3. His personal glory (John 17:5).
4. His saving power (Heb. 7:25).—C. E.

## SEVEN STEPS IN SALVATION

Acts 2:37, 38 and 16:31-34

1. Conviction: "They were pricked in their heart."
2. Repentance: "Peter said unto them, Repent."
3. Pardon: "For the remission of sins."
4. Faith: "Believe on the Lord Jesus Christ, and thou shalt be saved."
5. Regeneration: "And ye shall receive the gift of the Holy Ghost."
6. Baptism: "And be baptized every one of you in the name of Jesus."
7. Fruitbearing: "And he took them the same hour of the night, and washed their stripes."—H. G. Rodine.

## "ALSO"

John 14:1-19

1. Secret of Untroubled Heart.  
"Ye believe in God, believe also in me" (v. 1).
2. Door to Unnumbered Mansions.  
"That where I am, there ye may be also" (v. 3).
3. Password to Unrestricted Fellowship.  
"If ye had known me, ye should have known my Father also" (v. 7).
4. Urge to Unlimited Service.  
"The works that I do shall ye do also" (v. 12).
5. Assurance to Unending Life.  
"Because I live ye shall live also" (v. 19).—Ralph Barry.

## DESPAIR YIELDS TO PROVIDENCE

Genesis 21:17-19

*Introduction:* Hagar is a symbol of a large portion of the world's present population. Sin in the life has brought despair of life. Many precious souls are anticipating a hopeless death instead of appropriating a deathless hope. God's answer to despair is seen.

### 1. The Voice.

"What aileth thee, Hagar? fear not" (v. 17).

Hagar's was the common ailment of sin and spiritual blindness. The voice was that of God seeking to save.

### 2. The Vision.

"God opened her eyes, and she saw a well of water" (v. 19).

Only God can cure spiritual blindness and satisfy soul-thirst.

### 3. The Venture.

"She went" (v. 19).

Not idle stillness, but active faith brings God's blessings.

### 4. The Vessel.

"Filled the bottle with water" (v. 19).

You and I are vessels which God would fill. Let not your life remain empty. Let God fill it.

### 5. The Victory.

"Gave the lad drink" (v. 19).

What a victory! That which she counted lost, God saved. In the midst of death she began to live. Herself being filled, she had to give.—Paul M. Tharp.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

#### ABRAHAM AT THE CROSSROADS

1. His Hindrance—Lot.
2. His Helper—the Lord.
3. His Hope—the Will of God.—H. G. Hamilton.

#### BIBLE MYSTERIES

1. The mystery of the Kingdom (Matt. 13:11).
2. The mystery of Israel's Blindness (Rom. 11:25).
3. The mystery of Translated Saints (I Cor. 15:51, 52).
4. The mystery of the Church as the Body of Christ (Eph. 3:4-10).
5. The mystery of the Church as the Bride of Christ (Eph. 5:32).
6. The mystery of the Indwelling Christ (Gal. 2:20; Col. 1:26, 27).
7. The mystery of God in Christ (Col. 2:2, 9).
8. The mystery of Iniquity (II Thess. 2:7).
9. The mystery of the Last Things (Rev. 10:7).—Keith L. Brooks.

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#### MARY LYON'S LOYALTY

How fittingly was it said of her that "she seemed to stand between her pupils and God to assist them in learning His will." "Is it according to the law of love?" was the question she often pressed home to her students. She said at one time, "Education, property, time, influence, friends, children, brothers, and sisters, all should be devoted to the great object of the advancement of the Redeemer's kingdom and the salvation of men."

A few days before her death she said, "There is nothing in the universe I fear but that I shall not know all my duty, or fail to do it."—*The Watchman*.

#### CHRIST, THE MASTER SOUL-WINNER

Notice how, in John's Gospel, He won the following:

1. The two disciples by a *location*—"Where dwellest thou?"
2. Philip by a *language*—"Follow me."
3. Nathanael by a *look*—"When thou wast under the fig tree, I saw thee."
4. Nicodemus by a *life*—"We know thou art a teacher come from God."
5. The woman of Samaria by a *lesson*—"If thou knewest the gift of God."
6. A nobleman by a *loss*—"Go thy way; thy son liveth."
7. An impotent man by a *lift*—"Rise, take up thy bed, and walk."
8. An adulterous woman by *love*—"Neither do I condemn thee."
9. A blind man by *light*—"I am the light of the world."—Earl Edwards.

#### JOHN 16:33

1. The Subject of discourse—"These things I have spoken unto you."
2. The Secret of calm—"in me ye might have peace."
3. The Scene of conflict—"In the world . . . tribulation."
4. The Strengthening counsel—"be of good cheer."
5. The Supreme conquest—"I have overcome the world."—G. H.

#### TRUTHS FOR THE CHRISTIAN IN JAMES

1. Patience in all trials should mark him out.
2. He should be meek, humble, lowly, after the pattern of the Master.
3. Everything in his life should be founded on prayer.
4. His prayer should itself rest on faith.
5. His faith must ever be at work for God, neither grudging, nor ceasing.
6. His work should be one of obedience in all things.
7. In all, he should be unselfish, not only ready to give to others, but preferring them to self.
8. He should be separated from the world, in heart and aim.
9. Submission to God should be the constant keynote of his life.
10. Acceptance of trial in peace, and even praise.
11. No envy.
12. His tongue ever in restraint.

We may well ask: Who is sufficient for these things? The only answer is: Christ!

But may we not, nay, must we not wonder at the picture drawn of a Christian by "James, the Lord's Brother"?—*The Christian*.

#### THE TRUTH ABOUT THE UNSAVED

**Introduction:** There are just two classes of people in the world—saved and unsaved; saints and sinners. All who have not received Christ Jesus as Saviour are lost—lost now and, if they continue rejecting Him until death, they are lost eternally. All gone astray (Isa. 53:6). All under sin, none righteous (Rom. 3:9, 10). All alike; all have sinned (Rom. 3:22, 23). All guilty; every mouth stopped (I John 1:8, 10; Rom. 3:19).

1. All are under a curse (Gal. 3:10).
2. All are dead in sin (Eph. 2:1).
3. All are children of disobedience (Eph. 2:2).
4. All are children of wrath (Eph. 2:3).
5. All have a deceitful heart (Jer. 17:9).
6. All are darkened in understanding (Eph. 4:18).
7. All have blinded minds (II Cor. 4:3, 4; I Cor. 2:14).
8. All are slaves of sin (Rom. 6:17, 20).
9. All are children of the Devil (I John 3:8-10; I John 5:19).
10. All are perishing (John 3:14-16).
11. All are condemned (John 3:18).
12. All will be judged (John 5:28, 29; II Thess. 1:8, 9).
13. All are going to hell (Rev. 20:15).—H. C. Fulton.

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## HAVE PATIENCE YET

James 1:4

Have patience yet!

Though now by trials sore beset,  
God's hand controls the storm;

He will perform.  
Have patience yet!

Have patience yet!

Canst thou so soon forget  
That Jesus died for thee

On Calvary?

Have patience yet!

Have patience yet!

Hushed be each vain regret,  
Christ lives, Christ reigns above:

His deeds are love.

Have patience yet!

Have patience yet!

Why shouldst thou pine and fret?  
God will thy need supply—

On Him rely.

Have patience yet!

Have patience yet!

Thy Lord doth not forget;  
His love, boundless and free,

Encircles thee.

Have patience yet!

—Golden Grain Almanac

## LAUNCHING OUT

Luke 5:4

We must:

- I. Launch out away from the shore.
- II. Launch out into the deep.
- III. Launch out across the lake.

In order to do any of these three, there is required:

1. Love for Jesus.
2. Faith in Jesus.
3. Obedience to Jesus.—Henry Hepburn.

## FIRST EPISTLE TO THESSALONIANS

### I. The Model Church (ch. 1).

1. Its service (vv. 1-5).
2. Its faith in the Word (vv. 6-9).
3. Its hope (v. 10).

### II. The Model Minister (ch. 2).

1. Fearless and guileless (vv. 1-3).
2. Pleasing to God, unburdensome (vv. 4-6).
3. Gentle and affectionate (vv. 7, 8).
4. Holy and fatherly (vv. 9-11).
5. His crown of rejoicing (vv. 12-20).

### III. The Model Brother (ch. 3).

1. Concern for the faith of brethren (vv. 1-4).
2. Effort in behalf of their faith (v. 5).
3. Comforted in their faith (vv. 6-8).
4. Praying for the faith of the brethren (v. 9).

### IV. The Model Walk of Believers (chs. 4, 5).

1. Walk in holiness (4:1-8).
2. Walk in love (4:9, 10).
3. Walk in honesty (4:11, 12).
4. End of the walk—Rapture of Church (4:13-18).
5. Sudden termination of the walk (5:1-11).
6. Injunctions (5:12-23).
7. Conclusion (5:24-28).—Susan H. Coulter, in *Agoga Weekly*.

## CHOOSING GOD OR GODS

Joshua 24:1-28

- I. Entreating their Choice (vv. 1-14).
- II. Challenging their Choice (v. 15).
- III. Securing their Choice (vv. 16-18).
- IV. Fortifying their Choice (vv. 19-24).
- V. Binding their Choice (vv. 25-28).—R. W. Van Anda.

## REPENTANCE BREVITIES

If we put off repentance another day, we have a day more to repent of, and a day less to repent.—Mason.

He that hath promised pardon on our repentance hath not promised life till we repent.—Quarles.

You cannot repent too soon, because you know not how soon it may be too late.—Fuller.

True repentance is never too late; but late repentance is seldom true.

## THE EYES OF THE LORD ARE OVER THE RIGHTEOUS

I Peter 3:12

1. For Good (I Pet. 3:12; Jer. 24:6; Ps. 84:11; Ps. 23:6).
2. For Strength (II Chron. 16:9; Job 23:6; Eph. 3:16).
3. For Guidance (Deut. 32:10; Ps. 32:8).
4. For Protection (Ps. 91:11, 12; Heb. 13:5, 6).
5. For Deliverance (Ps. 33:18, 19; Acts 12:11).
6. For Help During Depression (Ps. 37:25; Judg. 18:9, 10).
7. For Safe Keeping (Zech. 2:8; John 10:27-29; Acts 9:24, 24).—L. J. Derk.

Preaching is a divinely solemn business. When Summerfield was dying he said, "Oh, if I could only return to my pulpit now for one hour, how I could preach, for I have been looking into eternity!"

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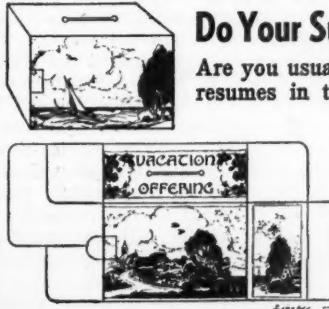
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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

**John H. Cassady** held a two weeks meeting which closed April 22, in the Church of the Brethren, Long Beach, Calif. A fine interest was shown. Capacity crowds attended. Sixty-six souls took a stand for Christ.

**W. B. Young Evangelistic Party** conducted a city-wide campaign in March in Newkirk, Okla. There were many conversions. The meetings were held in the Masonic Building. During April the party was in a tent meeting in Ardmore, Okla. Raymond House assisted in these meetings. Three services a day were conducted. There were many decisions for Christ as well as a reviving of dormant Christians.

**Sylvester Sanford** reports a two weeks meeting, which closed April 15, in the United Brethren Church in Glendive, Mont., W. E. Dye, pastor. There were 65 conversions and 50 united with the United Brethren Church, and some went to other faiths. Mr. Sanford's next engagement was for two weeks in Circle, Mont., George McAhren, pastor. Seventy-one conversions were reported. The meeting was a great blessing to the community.

**O. W. Stucky** writes, "Closed a two weeks campaign in the First Baptist Church, Lincoln Park, Mich., April 15. During these meetings the Bible count grew from 49 Bibles as the smallest number in any service to 100 as the high mark. The chapter count 98 to 1,338, the congregation reading a total of 7,487 chapters or more than six times through the Bible equivalently. The books of the Bible were assigned for the last week of the meetings and every book was reported read, thus the congregation read the Bible through in one week. Many reported great blessings received through this systematic reading of the Bible. We had the joy of seeing 80 take a definite stand for Christ in salvation and many in recommitment. The last Sunday 15 were received into the church by baptism."

**Robert G. and Mrs. Fraser**, of Greenville, Tex., recently concluded fine meetings at Aurora, Mo., Okemah, Okla., and Beaumont, Tex.

**Dr. E. J. Pace**, the Christian cartoonist, is conducting conferences in Ireland, Scotland and England from April to August, and expects to start on a tour of the mission fields in September.

**L. O. and Mrs. McCartneysmith** conducted a Bible conference and evangelistic meeting May 6-27 in the Second Brethren Church, Johnstown, Pa., George H. Jones, pastor.

**Homer W. Grimes**, who has been laboring in the evangelistic field for a number of years, part of the time as song leader for Dr. W. E. Biederwolf and Bob Jones, has accepted the pastorate of the First Baptist Church of Painesville, Ohio.



**Harry W. Vom Bruch** writes, "We thank God that in the face of difficulties we have seen marvelous victories in our last four California campaigns, Whittier, Montebello, Los Angeles, and Long Beach. Over 500 have been saved, and scores consecrated themselves to the service of our God. Please keep us in your hearts when you are on your knees."

**John Marvin Dean** has been called back into army service to act as supervising chaplain for 21 C.C.C. camps in the western part of the state of Virginia. Prayer is requested for the 4,000 young men in these camps. Dr. Dean's address is Camp SP-2, C.C.C., Clifton Forge, Va. At the expiration of his term of duty, he expects to return to the evangelistic and Bible conference field in association with Fred G. Fisher, of Chicago.

**E. O. Sellers**, Eola, La., was a speaker April 19-20 at the Conference on Baptist Church Music in New Orleans, La. The conference was well attended and fine interest shown. In March Mr. Sellers conducted a two weeks meeting in the First Baptist and University Churches, Austin, Tex., also two weeks at Baylor-Belton College for girls, and the Baptist Church, each day beginning with student prayer meeting at 7:15 A. M., and ending with the evening service. Twenty additions were recorded and a blessing received.

**Philpott-McKee Party** closed a union meeting April 29, held in a large theater

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downtown in Oakland, Calif. Forty churches co-operated. Mr. McKee organized a great chorus choir which brought blessing in song. Dr. Philpott was called home the first week by the serious illness of a daughter. George Bostrom, pastor of Covenant Church in Tacoma, Wash., came by plane and carried on with Mr. McKee. Fine results were reported. Mr. McKee will be the manager of Cedar Lake Conference Grounds again this year.

**E. C. Mills** writes, "Just closed our season in the East. We conducted 13 revival campaigns, had 1,234 conversions, and saw 3,000 church members revived and brought back to God and the Church; 842 folk uniting with the church, 32,000 boys and girls and young people attended the afternoon character building services. What a season of rejoicing!"

**W. L. Denlinger** writes, "I just closed a four weeks campaign in Locust Valley, where many souls found Christ, and a real revival started in the hearts of the people. One of the outstanding events in this engagement was the children's Bible story hour, which was well attended. This was my first meeting since September 10, 1933, when I was called home to sit by the bedside of Mrs. Denlinger and remained there until her death on March 3, 1934."

**Frank L. Kinsman**, evangelist, and **Gerard Kok**, student at the Institute, held a campaign April 8-22, in the McConnell United Brethren Church. During the services they had the opportunity of giving the gospel in eight grade schools and one high school where "Pocket Treasurys" and tracts were distributed. There were twenty-seven conversions. The meetings brought to the community deeper appreciation for the things of the Lord.

Moody Bible Institute Monthly

John W. Troy conducted a revival in Winter Garden, Fla., April 1-13, where many souls were saved and blessing brought to the lives of Christians. On April 15, Mr. Troy, assisted by Charles Burkett, song leader and young people's worker, began a campaign in Collingswood, N. J., in the First Methodist Epis-

copal Church, of which Mr. Burkett is a member. The chorus choir consisted of 198 voices, the largest of any of Mr. Troy's campaigns. Many found Christ as their Saviour. There were 116 who came forward in response to an invitation for life service. During the meeting Mr. Troy and Mr. Burkett broadcasted over WIP, Philadelphia.

## A Good Time at Lake Harbor Conference

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June 3rd to September 9th

Spiritual refreshment from continuous conferences.

Outstanding speakers and teachers such as Dr. Theo W. Anderson, Dr. A. J. Bengston, Dr. James M. Gray, Dr. Martin R. DeHaan, Dr. Walter L. Wilson, Dr. Paul W. Rood and many others. Good music; varied programs under leading Fundamental and Evangelical organizations.

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A. J. Ostling, Mgr.

MUSKEGON, MICHIGAN

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AUGUST 7-19, 1934

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REV. JAMES R. SMITH

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**Cost**—\$8 per week, registrations \$1  
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The Evangel Male Quartet, composed of Howard Schoof, Russell Case, Robert Savage, and Clyde Taylor, participated in a revival campaign April 15-20 at the First Baptist Church of Romeo, Mich. During this five day period 30 accepted Christ as their Saviour. God richly blessed the boys' and girls' meetings conducted by the quartet. The attendance averaged over 150, the high mark being 197. April 23-27, they were with H. H. Savage, pastor First Baptist Church, Pontiac, Mich., in a Bible conference at Ann Arbor, Mich. The Lord richly blessed the efforts put forth.

L. James and Mrs. Kindig, "The Kindig Evangelistic Duo," held successful meetings in the First Swedish Baptist Church of Minneapolis, Minn., and the Bethel Baptist Church of Salt Lake City, Utah, during March and April. In these meetings they had charge of the preaching as well as the music. The churches were graciously quickened and many responded to the call of salvation.

Guy W. Green, layman of Kansas City, Mo., held services April 4-15, for the Federated Church, Grandfield, Okla., M. F. Sullivan, pastor. There were 14 additions to the church. Mr. Green led meetings for the Third Avenue Presbyterian Church, Corsicana, Tex., March 21 to April 1. There were 21 additions, 16 of whom came on confession of faith. The evangelist's reading from memory of the last three chapters of Matthew's Gospel drew one of the largest crowds that has attended a day service in Corsicana.

Violet Heefner and Anna Sudenga report that 15 people bowed at the altar to accept Christ in an 8 day campaign at the Calvary Baptist Church, Oshkosh, Wis., Franklin M. Morse, pastor. At the Easter Missionary service Easter Sunday ten young men and women gave themselves for life service. The pastor told a large crowd that night that it was the greatest outpouring of the Spirit that he had ever witnessed in any service. Miss Anna Sudenga, presented an Easter cantata on Sunday night, which she compiled, telling the Easter story in instruments and song. It was so well rendered by Miss Sudenga and the choir that it proved to be a blessing to every heart.

C. William Harris reports a fine meeting in the First Christian Church, Windsor, Can., in April, also in the First Christian Church, Pontiac, Mich. There were 50 conversions reported and the churches greatly blessed. On April 29 Mr. Harris returned to the Beacon Gospel Tabernacle, Baldwinsville, N. Y.

# 1934 Montrose Bible Conference

Founded by the late R. A. Torrey, D.D., 1908

Montrose is on the top of the trail midst the rolling hills where the rare air and wholesome summer climate is an inspiration and delight.

World-renowned speakers—Desirable fellowship—Beneficial pastimes—Accommodations to suit the means and tastes of all.

## GENERAL CONFERENCE

July 27-August 5

Speakers: Dr. H. A. Ironside, director and speaker. Dr. Will H. Houghton, Dr. A. Z. Conrad, Dr. Lewis Sperry Chafer, Dr. R. R. Fritsch, Capt. Reginald Wallace, Mrs. Grace Livingston Hill, Mrs. Volney P. Kinne, Miss Frances Bennett, Mr. and Mrs. George Edstrom and other singers and missionaries.

## YOUNG PEOPLE'S CONFERENCE

July 2-8

Directed by Dr. Roy T. Brumbaugh, assisted by Rev. Harold S. Laird, Rev. Harold T. Commons, Mr. Charles Burkett and others.

Send registrations and write for particulars to Miss Katharine Richards, Sec'y., First and Central Presbyterian Church, Wilmington, Del.

## THE CHRISTIAN EDUCATION INSTITUTE

July 8-15

Rev. C. H. Benson and Rev. D. A. Noble, will conduct ELEMENTARY TRAINING COURSE of the Evangelical Teacher Training Association. Certificates of credit for Sunday School teacher's diploma will be awarded. Popular addresses for Sunday School workers each evening.

## MINISTERIAL BIBLE INSTITUTE

July 16-26

Speakers will be Dr. H. Framer Smith, who will direct the Institute, and Dr. Henry Ostrom and Max I. Reich.

Special rate to Ministers and full time Christian Workers.

WRITE for information and rates to

R. M. Honeyman, Executive Secretary  
MONTROSE, PA.

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## GOSPEL TENTS

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**Arnold H. Kehrl**, pastor of Beulah Baptist Church, Detroit, Mich., reports closing two weeks of meetings with the Stucky party, members of the Church. There were 77 decisions for Christ, 10 restorations, over 200 consecrations, 34 decisions for "life service."

**Raymond and Mrs. Nelson** write, "We are happy to report that during our last meeting, April 1-22, held at the Gospel Tabernacle, Ottawa, Canada, 100 souls sought Christ for salvation. God wonderfully used the messages given by George D. Blomgren. Mrs. Nelson spoke to the children and on Monday night of the second week, 'The Nelsons' gave a sacred

musical program to a large, appreciative audience. There were 2,000 people at the last service."

**Jack and Mrs. Linn** have returned from a two months evangelistic missionary campaign in Puerto Rico. While there they were associated with J. F. Rodriguez. The Linns report more than 500 souls responding to the invitation to accept Jesus Christ as their Saviour. Mr. Linn is the founder of the Hallelujah Camp Meeting and Bible Conference Grounds, Oregon, Wis., which is their permanent address.

**The Farrar Brothers Evangel Party**, assisted by Miss Helen Griggs, pianist

and contralto soloist, were the "Shares of Good News" during the month of April in the Shuck Memorial United Brethren Church in Sacramento, Calif., L. Harter, pastor. The first invitation resulted in over 20 surrenders. A special feature in this campaign was the singing of the Sunshine Booster Band. Miss Helen Griggs accompanies her vocal numbers with the tiple. Special programs were given over the Capitol Radio. Delegations of 90 visited these meetings from the Stockton United Brethren Church. Pray for this party as they continue in central California.

**The Rawlins Evangelistic Party** of Struthers, Ohio, closed their year's work in St. Louis, Mo., April 29. During the past year October to May, they held 12 evangelistic meetings in Illinois, Ohio, Pennsylvania, Wisconsin, and Missouri. They take up their work with the Christian Business Men's Committee of Chicago, June 1, having charge of the open air work on the streets of the city. They ask the readers of the MONTHLY to remember them in prayer.

A prophetic conference is scheduled at Pineville, Ky., during the week beginning July 22 at which the speakers will be Dr. James M. Gray, and Dr. P. B. Fitzwater of the Moody Bible Institute. This conference is part of the Preacher's School conducted every summer at Clear Creek Mountain Springs, on the outskirts of Pineville. L. C. Kelly is president, and R. P. Mahon, business manager, of the school and conference. They may be addressed for particulars at Pineville, Ky.

## Be sure to come to THE CENTRAL KESWICK CONFERENCE

Kansas City, Missouri

June 18-30

**PASTORS**, Sunday School teachers, and Christian workers throughout the Middle West have been longing for a devotional conference where the soul may be refreshed, a spiritual ministry received, and the drooping spirit revived for the Lord.

Such a conference has now been provided and we earnestly trust that you will come apart for a little while in this happy and profitable fellowship.

**Speakers are as follows:**

Dr. Robert E. Lee  
Pastor, Bellview Baptist Church  
Memphis, Tennessee

Norman B. Harrison, D. D.  
Pastor, Oliver Freeby Church  
Minneapolis, Minnesota

Dr. Harry A. Ironside  
Pastor, Moody Memorial Church  
Chicago, Illinois

B. B. Sutcliffe  
Teacher, Portland Union Bible  
Classes  
Portland, Oregon

Charles G. Trumbull  
Editor, Sunday School Times  
Philadelphia, Pa.

Dr. Charles J. Rolls  
Bible Conference Speaker  
Toronto, Canada

Dr. Walter L. Wilson  
President Kansas City Bible  
Institute

Radio Preacher, WDAF, the  
Kansas City Star  
Kansas City, Missouri

The music will be led by Mr. Loren Jones of Sulphur Springs, Arkansas, and Mrs. Dena Kray Stover of the Kansas City Bible Institute.

The registration fee for the entire Conference is two dollars. The people of Kansas City have been asked to open their homes with sleeping accommodations for those who attend this Conference. Thus the expense may be kept at a low minimum.

Send for a program and registration card. Come with a group of your friends and sit in the presence of the Lord these days with us. Address:

CENTRAL KESWICK CONFERENCE  
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Six weeks of outstanding Chautauqua program, July 1-August 11  
School Sacred Music Aug. 13-25. Send for folders, Winona Lake Institutions



## STONY BROOK ASSEMBLY

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For Conference programs and other information write

**G. C. MOORE, Stony Brook, New York**

The Central Keswick Conference, with headquarters at 426 Gladstone Boulevard, Kansas City, Mo., will be held in the Ivanhoe Temple of Kansas City, June 18-30. Among the speakers are Robert G. Lee, B. B. Sutcliffe, Norman B. Harrison, Charles G. Trumbull, Harry A. Ironside, Charles J. Rolls, and Walter L. Wilson. The music will be under the direction of Loren G. and Mrs. Jones. The entire expense of the conference has been underwritten by a Christian physician. No appeals for money will be made during the conference. Pray for a great spiritual awakening in the hearts of all who attend and those who hear the messages over the air.

Montrose Bible Conference under the direction of Dr. H. A. Ironside will open this year with a Young People's Conference July 2-8. It will combine vacation with Bible study and deepening of the spiritual lives of the young people. The Christian Education Institute, July 9-15, will be under the auspices of the Moody Bible Institute of Chicago. Certificates of credit for the Preliminary Course of the Evangelical Teacher Training Association will be awarded. From July 27 to August 5 the General Conference will be held under the auspices of the Montrose Bible Conference Association. World renowned speakers from home and abroad are scheduled. The Prophetic Conference August 6-12 will be conducted by Dr. A. C. Gaeblein. Montrose, with an eleva-

Moody Bible Institute Monthly

tion of 2,000 feet, is a mountain town securely established in the affections of many who look to its composite offering of scenery, bracing air, and inspirational summer program for the elements that make a summer outing worth while. Further information may be obtained by addressing R. M. Honeyman, Montrose, Pa.

The Winona Lake Bible Conference program for the 1934 season bids fair to surpass anything of its kind ever offered. The conference will begin Sunday, August 12, and continue through August 26. The program is under the direction of Dr. W. E. Biederwolf, who for more than forty years has been associated with the religious activities of Winona Lake institutions, and has been for the past twenty years in full charge of all religious activities including the directorship of the famous Bible conference. The program has been prepared especially with the needs of the ministry in view, and a larger number of denominations than usual will be represented on the program.

Christian Business Men's Committee announces two conferences on evangelism for July and August. The first will be eight days of spiritual revival at Lake Harbor, Mich., July 15-22. The speakers will be Dr. M. R. DeHaan and Dr. Walter Wilson. Practical evangelism for pastors, Sunday School teachers, Bible students, and Christian workers will be the theme of the conference. Excellent accommodations are provided at moderate cost. The second conference on evangelism will be conducted July 30 to August 5 at the Cedar Lake, Ind., Conference Grounds. The speakers will be Evangelist "Bob" Jones, of Cleveland, Tenn., and Dr. Walter L. Wilson, of Kansas City, Mo. Cedar Lake Conference Grounds are forty miles from Chicago, where opportunity for Christian fellowship as well as physical relaxation makes it an ideal vacation spot. For further information about the two conferences write the Committee at Room 1203, 64 W. Randolph St., Chicago.

Erieside Summer Conferences announces four profitable and attractive Bible conferences for this year. The 26th Annual Summer Conference opens July 20 and continues to the twenty-ninth. The teaching staff includes Dr. H. W. Bieber, Roy Brown, Dr. W. L. Pettingill, Dr. Lewis S. Chafer, Dr. J. Oliver Buswell, Dr. H. C. Thiessen, Geo. A. MacKenzie, Dr. Albert Hughes, Walter Hughes, M. A., John Linton, M. A., and Isaac Page. The missionary objective of Erieside has been instrumental in directing the lives of scores who are today on the mission fields of the world. The Thirteenth Annual Conference for Girls and Young Women will convene from July 7 to 16. The Ninth Annual Conference for Boys and Young Men will be held August 4-13. The Second Annual Conference for Young Business Women will be September 1-3. For further information write Dr. Herbert MacKenzie, 1524 E. 82nd St., Cleveland, Ohio.

# SPIRITUAL REVIVAL

Plus the Fellowship of other Christians and genuine physical relaxation at beautiful Cedar Lake.



Evangelist Bob Jones

**Plan now to attend**

## CONFERENCE ON EVANGELISM



Dr. Walter L. Wilson

**JULY 30th TO AUG. 5th, 1934**  
**Cedar Lake Conference Grounds**

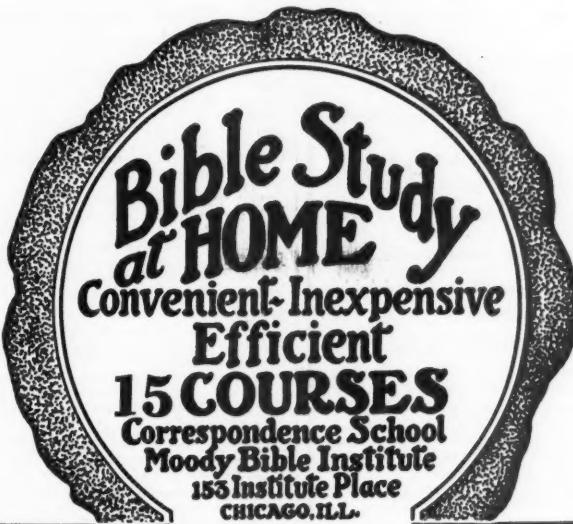
at Cedar Lake, Indiana—Only forty miles southeast of Chicago. Gifted speakers, fine food, fresh air, fervent meetings. An economical, invaluable vacation combining spiritual refreshment.

**Speakers:** Evangelist "BOB" JONES, of Cleveland, Tenn.  
Dr. WALTER L. WILSON, of Kansas City, Mo.

"If my people shall humble themselves and seek my face then will I hear from heaven and forgive and heal their land." 2nd Chron. 7-14.

Write for full particulars, rates and details of accommodations.

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**JULY 20th TO JULY 29th**

**The Thirteenth Annual Conference  
for Girls and Young  
Women**

**JULY 7th TO JULY 16th**

**The Ninth Annual Conference  
for Boys and Young Men**

**AUG. 4th TO AUG. 13th**

**The Second Annual Conference  
for Young Business Women**

**SEPT. 1st TO SEPT. 3rd**

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### **NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE**

Max I. Reich held a series of meetings April 1-6, in the First Baptist Church, Hamilton, Ohio. The pastor, James S. Brinkman, writes: "We were greatly blessed and encouraged by the fine ministry of Mr. Reich. We hope we can have a similar conference next year." Meetings were also held April 8-12, in the First Presbyterian Church, Crestline, Ohio, Thomas M. Patterson, pastor, who writes: "The presence of Max I. Reich has brought to our people a wonderful spiritual stimulus and uplift." The 179th Harrisburg Monthly Bible Conference, Harrisburg, Pa., was addressed by Max I. Reich, April 22-May 1, where his ministry was appreciated.

Dr. John C. Page held a series of meetings April 8-13 in the Layman's Tabernacle of Yakima, Wash. From April 15-29 Dr. Page held a series of meetings in the First Presbyterian Church, Ashland, Ore., M. S. Edwards, pastor.

Dr. Henry Ostrom was the preacher April 1, 2, 3, at the Union Tabernacle, Racine, Wis. Rev. A. H. Stewart, director.

### **FUTURE ENGAGEMENTS**

Harry O. Anderson—May 23-28, Rochester, N. Y.; June 3-10, Moody Memorial Church, Chicago; June 13-July 1, Des Moines, Ia.; July 8-22, Minden, La.; July 29-Aug. 12, Shreveport, La.; Aug. 29-Sept. 2, South Gate, Calif.; Sept. 16-30, Long Beach, Calif.; Oct. 7-21, Pasadena, Calif.; Oct. 28-Nov. 11, Bakersfield, Calif.; Nov. 18-Dec. 2, Taft, Calif.; Jan. 6-20, 1935, Van Nuys, Calif.; Jan. 27-Feb. 10, Los Angeles, Calif.

Harry Beckman—June, Lawton, Mich.; July, Marcellus, Mich.

"The Bonney Workers"—May 20-June 3, Hugo, Okla.; June 10-24, Wichita, Kan.; June 27-July 13, Cordell, Okla.

Evangel Male Quartet—May, Austin, Minn.; June 10-30, Memphis, Tenn.; June 11-30, Chicago.

The Farrar Evangelistic Party—June 3-July 1, Sanger, Calif.

Homer W. Grimes—May 20-June 3, Adrian, Mich.

C. William Harris Evangelistic Party—June, Auburn, N. Y.; July, Scranton, Pa.; August, Greenville, Ill.

Oscar Lowry—May 13-31, Hoopeston, Ill.

W. E. Peitsch—June, Long Beach, Calif.; July and August, Chicago, August and September, Philadelphia, Pa.

Everett C. Mills—May 14-June 1, Lincoln, Neb.; June 20-July 18, Los Angeles, Calif.

Sylvester Sanford—June 3-17, Good Hope, Ill.; June 18-July 1, Chauncey, Ill.; July 5-22, Rew, Pa.; July 24-Aug. 5, Sulphur Spring, Ind.; Aug. 6-Sept. 2, Summer, Ill.; Sept. 3-16, Pine Ridge, S. Dak.; Sept. 17-30, Walla Walla, Wash.; Oct. 1-Nov. 11, Spokane, Wash.; Nov. 13-Dec. 23, Portland, Ore.; Dec. 30-Jan. 13, The Dalles, Ore.; Jan. 14-27, Philomath, Ore.; Jan. 28-Feb. 11, Everett, Wash.

Gipsy Smith, Jr.—May 20-June 3, Little Rock, Ark.; June 5-17, Anniston, Ala.; June 19-July 1, Mobile, Ala.; July 8-29, Clarksdale, Miss.; August, Noank, Conn.; September, Greenboro, N. Car.; Oct. 7-21, Richmond, Va.; Oct. 28-Nov. 11, Atlanta, Ga.

O. W. Stucky—May 13-27, Saginaw, Mich.; June 3-17, Sand Creek, Mich.; June 30-Aug. 19, Gull Lake, Mich.

John W. Troy—May, St. Petersburg, Fla.; June, Winona Lake, Ind.; July, Haddon Heights, N. J.

Harry W. Vom Bruch Party—May 13-June 3, Indianapolis, Ind.; June 5-18, Columbus, O.; June 20-23, Medicine Lake, Minneapolis, Minn.

June 24-July 1, Stroudsburg, Pa.; July 2-8, Camp Pinnacle, near Albany, N. Y.; July 9-15, Siloam Springs, Ark.; July 29-Aug. 5, Pittman, N. J.; Aug. 12-24, Winona Lake, Ind.

### **MOODY BIBLE INSTITUTE SUMMER BIBLE CONFERENCES**

Montrose, Pa.

The Christian Education Institute—July 8 to 15

Teachers: Rev. C. H. Benson

Rev. D. A. Noble

The Ministerial Institute—July 16 to 26

Speakers: Dr. H. Framer Smith

Dr. H. Ostrom

Max I. Reich  
Lake Harbor, Mich.—Aug. 5-12  
Speakers: Dr. J. M. Gray  
Dr. P. B. Fitzwater  
Rev. H. Lundquist  
Rev. H. M. Lintz  
Rev. W. Loveless  
Cedar Lake, Ind.—Aug. 20-26  
Speakers: Dr. H. Ostrom  
Max I. Reich

### **FORTHCOMING CONFERENCES**

Ben Lippen (near Asheville, N. C.): Bible and Christian Life Conferences, Aug. 4-12 and 18-26

Big Bear Lake (Calif.) Bible Conference, July 1-29

Camp Pinnacle (Young Women's Bible Training Movement), Voorheesville, N. Y., June 11-Aug. 27

Cedar Lake (Ind.) Summer Gatherings:

Opening Week, July 1-8

Swedish Mission Covenant, July 9-15

Swedish Free Church, July 16-22

Young People's Fundamental Fellowship, July 23-29

Christian Business Men's Committee, July 30-Aug. 5

Gideons' Day, Aug. 12

Brethren Young People, Aug. 18 and 19

Moody Bible Institute, Aug. 20-26

Illinois Christian Fundamental Ministers' Association, Aug. 27-Sept. 3

Findley Lake (N. Y.) Bible Conference, July 30-Aug. 5

Gideons' International Convention, Detroit, Mich., July 19-22

Grove City (Pa.) Bible School, July 29-Aug. 4

Gull Lake (Mich.) Bible Conferences:

June 30-July 7 (H. A. Ironside)

July 7-14 (Paul Rood)

July 14-21 (Isaac Page)

July 21-28 (A. H. Stewart)

July 28-Aug. 4 (M. R. DeHaan)

Aug. 4-11 (J. E. Conant)

Aug. 11-19 (Walter L. Wilson)

Hephzibah House Conferences on Spiritual Life and Service (at Monterey, Mass.): June 30-July 2; July 20-22; Aug. 10-12; Sept. 1-3

Lake Harbor (Mich.) Conferences, June 3-Sept. 3

Medicine Lake (Minn.) Bible Camp, July 30-Aug. 12

Montreat (N. C.) Summer Gatherings:

General Missions Conference, Aug. 1-12

Men's Work Conference, Aug. 14-16

Bible Conference, Aug. 16-26

Pastors' Week, Aug. 19-26

Ministers' Forum, Aug. 20-24

Montrose (Pa.) Summer Gatherings:

Young People's Conference, July 2-8

Christian Education Institute, July 9-15

Ministerial Institute, July 16-26

General Conference, July 27-Aug. 5

Prophetic Conference, Aug. 6-12

Mount Gretna (Pa.) Bible Conference, Aug. 26-Sept. 3

Mount Hermon California Summer Conferences:

Federate School of Missions, June 16-24

Young People's Week of Methodist Episcopal Church South, June 25-July 1

Lutheran Bible Institute Convention, Swedish Evangelical Mission Conference, July 6-15

Mt. Hermon's Young People's Week, July 16-22

The Brethren Conference, July 20-27

19th Annual Christian Endeavor Conference, Danish-Norwegian Conference, July 27-August 3

Minister's Week and Victorious Life Conference, Aug. 5-12

Independent Baptist Conference, Aug. 6-12

Golden Gate Christian Endeavor Conference, Melrose Baptist Young People's Conference, Sept. 1-3

New England Fellowship Gatherings:

Bible Conference, Richmond, Me., July 17-22

Bible Conference, Northport, Me., July 20-29

General Conference, Rumney, N. H., Aug. 12-26

Northfield (East Northfield, Mass.) Summer Conferences:

Girls' Conference, June 25-July 3

Missionary Conference, July 6-14

Conference of Religious Education, July 17-28

General Conference, Aug. 1-12

Christian Endeavor Conference, Aug. 13-20

Ocean Grove (N. J.) Camp Meeting, Aug. 24-Sept. 3

Southwest Bible and Missionary Conference, Flagstaff, Ariz., Aug. 9-19

Stony Brook (L. I., N. Y.) Gatherings:

Revelation Conference, July 28-Aug. 4

Interdenominational Young People's Conference, Aug. 4-11

Prophetic Conference, Aug. 11-18

General Bible Conference, Aug. 18-Sept. 3

Victorous Life Conferences, Keswick Grove, N. J.:

July Fourth Get-Together, July 3 and 4

Young People's Conference, July 7-15

General Conference, July 21-29

General Conference, Aug. 4-12

Young People's Conference, Aug. 18-26

Labor Day Conference, Aug. 31-Sept. 3

Winona Bible Conference, Winona Lake, Ind., Aug. 12-26

Moody Bible Institute Monthly

# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

**Gems of Gold,** by R. E. Neighbor, D.D.

This book contains a scriptural text, a brief exposition, and an original poem by the author for each day of the year. It also has two valuable indexes, one of the poems and the other of the Scripture references. This is the sixteenth volume of Dr. Neighbor's production, and as the publisher says, it contains the "ripened harvest of forty-three years of preaching and writing." It is a well bound and beautiful appearing book, which can be commended for the purpose which inspired it.

380 pages.  $7\frac{1}{2} \times 5\frac{1}{4}$  inches. McMillen-Nighbor Publishing Company, Elyria, Ohio. Imitation leather, \$1.50 net. J. M. G.

**The Red Network,** by Elizabeth Dilling.

A secondary title to this book is "A Who's Who and Handbook of Radicalism for Patriots," and it well expresses its contents. Of course, we have not read all of them; that could not be done in a busy day or several of them, nor would it need to be done. There they are, plainly stated and well indexed—data concerning more than 460 communist, radical pacifist, anarchist, socialist, and I. W. W. controlled agencies. There is also an explanation of "Red" terms, which is exceedingly useful. The author's toil in the compilation is astonishing, and has put us all under debt to her, whether or not we are ready to commit ourselves to all the statements of the book.

The late ex-President David Kinley, of the University of Illinois, is one of Mrs. Dilling's endorsers, and if all our great educators had been like him, this book would not have been so greatly needed as it is today.

352 pages.  $8\frac{1}{2} \times 5\frac{1}{4}$  inches. Mrs. Albert W. Dilling, 53 W. Jackson Boulevard, Chicago. \$1.00. J. M. G.

**C. H. Spurgeon,** by J. C. Carlile.

Some biographies are a bit dry; but not this one. Mr. Carlile has done a fine piece of work, giving us a picture of this great man of God that captivates the imagination and stirs the heart.

Shortly following the home call of Mr. Spurgeon a most valuable story of his life and labors was compiled by his devoted wife, a work of such dimensions as is seldom published in memory of any man, comprising three large quarto volumes of some 350 pages each. Such was the unusual place held by Spurgeon, even outside the British Isles, that this biography was also printed in America and read by thousands.

But this present volume is different, and is extremely timely, for the Christian world has been waiting for just such an evaluation and interpretation of a man who could scarcely be fully and rightly measured by his immediate associates. The true value of a man to his own day, and to the succeeding generation, can only be gauged by time.

Mr. Carlile's book will prove of deep interest to all Christian people; but it may be especially commended to young preachers. Most old preachers would also profit greatly by its reading—it might show them where and how their ministry is falling short. But to the young minister and evangelist it will bring a wealth of counsel, example, and inspiration. It will do our young Christian leaders a world of good to learn that the gospel can be preached attractively and effectively without descending to vaudeville or "stunts." Long before completing the volume, the reader feels he has been introduced to the charming, radiant, sympathetic personality whose spirit still pervades the great Tabernacle in south London, where his matchless messages for long years held the multitudes fascinated.

312 pages.  $8 \times 5\frac{1}{2}$  inches. The Religious Tract Society, London. \$2.25. W. H. H.

**The Rome of the Early Church,** by A. G. Mackinnon, M.A., D.D.

The aim of this volume is to give the general reader a knowledge of origin and growth of Christianity in Rome during the first three centuries. Recent archaeological finds in the imperial city have greatly increased our information of the conditions in these early Christian centuries. The author thus has the advantage over previous writers. The numerous new photographs also greatly vivify the life and conditions of those stirring times. The book is realistic, but also highly artistic. Not only is the author historically careful in the presentation of facts, but has also the historical imagination to picture for us what probably occurred in the experiences of the church in Rome. No work of fiction is more fascinating to those who are interested to learn what it really meant to be a Christian in those days and in that city.

240 pages.  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. The Lutterworth Press, London. \$2.25. G. S.

**Karl Barth and Christian Unity,** by Adolph Keller, D.D., LL.D.

In continental Europe, especially Germany, two great religious movements are active. The official name of one is the Ecumenical Movement. It aims, first, to effect the unity of all Protestant and, it hopes, Greek Orthodox churches of the world; next it seeks to bring about the obedience of this unified Church to the Word of God. This obedience, it should be observed, is to bring about the kingdom of God on earth, chiefly in the form of real Christian socialism. The second movement takes its name after the founder Karl Barth, and is called Barthianism. It holds that sinful man cannot so much as even know God, who, in contrast to man, "is the Wholly Other." Dr. Keller's book points out to Barthianism what its teaching has in common with the Ecumenical Movement and asks, in view of this common ground, for co-operative fellowship between the two. Incident to this chief purpose of the book are features that invest it with particular value. For example, world-wide conditions in the Protestant, Greek Orthodox, and Roman Catholic churches are clearly and concisely set forth. More briefly world-wide missions, their problems and hopes, are informingly reviewed. Again, the progress of Barthianism in Europe, Asia, and America, together with reasons for its acceptance or rejection, is ably traced. The kingdom of God will result not from the efforts stressed by Dr. Keller or the Ecumenical Movement, but at and through the personal return of the Lord to this earth. Nevertheless, if one would feel the pulse of the world-wide Church let him read this unusual book.

320 pages,  $8 \times 5\frac{1}{2}$  inches. The Macmillan Company, New York. \$2.75 net. H. F. S.

**The Christian Experience of Life,** by J. Harry Cotton, D.D.

Complete life, the author holds, is three-fold: upward, reaching into the life of God; inward, divinely deepening one's own life; and outward, serving our fellow men. Dr. Cotton calls this completeness "an experiencing of God," achieved by faith in God, the Great Personality. He then points out that Jesus experienced God as Father and, as a result, revealed that sacrificial love should dominate the lives of those who have experienced God. In His experience of God Jesus endured the cross. In consequence, Dr. Cotton argues, the cross inaugurated a new era: women and workers are no longer oppressed; disease is controlled; one day selfishness will be dethroned and loyalty to Jesus will triumph. Such is a simplification of Dr. Cotton's rather learned thesis, prepared for and delivered to students throughout the Orient, as the Joseph Cook Lectures. The position of the lectures is that known in America as Christian Social Idealism. It is a position that fails to point out the lost condition of sinful mankind, and the fact that salvation is to be had not by living sacrificial lives of love, but through faith in the shed blood of the Lord Jesus Christ.

160 pages.  $7\frac{1}{2} \times 5$  inches. Fleming H. Revell Company, New York. \$1.50. H. F. S.

**In the Nursery**, by Marion Poppen Athy.

This book is prepared for the teacher of a nursery class. In the Introduction is provided information of importance concerning the child of the nursery class, proper equipment for his room and methods suitable for his training. Specific information and directions are given concerning the teacher's materials and preparation, and the Sunday School hour. The ideas presented for interesting and training active little three-year-olds will be welcomed. Suitable songs, as well as suggested patterns, are given in the appendix. The children's papers prepared to be used with the book are entitled "Little Visits with Jesus."

341 pages.  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. The Castle Press, Philadelphia. \$1.50. "Little Visits With Jesus," 52 papers, 50 cents. J. E. C.

**Elizabeth Mary Newman**, by Canon C. E. Tyndale, Biscoe, M.A.

Miss Newman has been characterized as the Florence Nightingale of Kashmir. Her distinguished service found its focus in the Rainawari Hospital which she founded. Since her death in 1932 this ministry has been carried on by the Church of England Zenana Missionary Society. Her work for the uplift of Kashmir women won for her the official recognition of the government, who honored her with the Kaisar-i-Hind medal "For Public Service in India." Her brave and loving life was spent in untiring effort to comfort and cure diseases of both soul and body. This brief sketch will be an inspiration to all who rejoice in a tale of high endeavor.

18 pages.  $7\frac{1}{2} \times 5$  inches. Seeley Service and Company, London. 25 cents. J. R. R.

**A Chaplain in India**, by G. M. Davies, M.A.

Representing the best tradition and training of his native England, the author, an Anglican clergyman, spent twenty-one years as an army chaplain in British India. Deeply influenced by the Keswick teaching, he embraced his many opportunities for service in both high and low places with evangelistic fervor, and his genuineness was such that he was successful in winning souls in the midst of unpropitious surroundings. He was, moreover, a keen observer of foreign missions, describes their activities, is sympathetic with their objectives, and as a volunteer often gives them valuable aid and comfort. The story of his eventful life is told in simple style by one who bears the stamp of a true evangelical; one who honored his official vocation with forthright manliness and his Christian profession with humility and faithfulness.

311 pages.  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Marshall, Morgan and Scott, London. \$1.50.

J. R. R.

**Vitalizing the Church Program**, by Gaines S. Dobbins and John L. Riffey.

This book has in a large measure grown out of conferences participated in by faculty members of the Southern Baptist Theological Seminary and lectures gathered by Dr. Riffey, Fellow in the Department of Comparative Religions and Missions. This study in modern pastoral efficiency abounds with vital statements, such as, "Our churches today, when properly organized and supervised, are the most powerful and effective force"; "The Sunday School is a church's arm of longest reach"; "An idle church member is the Devil's greatest joy and the church's greatest liability"; "There are few people won to Christ in the church who are not directly chargeable to the work of the Sunday School."

The chief value of this book lies in the fact that it is not the exploitation of any one man's idea about the work of the Church, but has brought to its service the thinking of a group of experts whose wide experience give a note of authority and finality to the suggestions and proposals here submitted.

159 pages.  $7\frac{1}{2} \times 5$  inches. Broadman Press, Nashville. \$1.50.

C. H. B.

**Objects That Talk and Teach**, by Louis T. Talbot.

A child remembers only 10 per cent of what he hears, but 50 per cent of what he sees. The wise pastor today must be on the alert to utilize the eye-gate in presenting the truth to the children of his congregation. The pastor

of the Church of the Open Door, Los Angeles, each Sunday morning gives an object lesson for the children of his congregation, presenting vital spiritual truths that are applicable to old and young alike. We are indebted to him for publishing fifty-two of these talks, many of which are appropriate for special occasions, like Christmas, Easter, and Mother's Day. Each talk is illustrated with the materials necessary for the object lesson, and full directions are given for their use. Teachers, preachers, and parents will do well to have this book in their possession, as it will give information for many fascinating and profitable lessons.

112 pages.  $7\frac{1}{2} \times 5\frac{1}{4}$  inches. Biola Book Room, Los Angeles. 75 cents. C. H. B.

**God's Man and Satan's Man in Final Conflict**, by R. I. Humberd.

The author is a platform lecturer and author of many striking tracts, like "The Story of Mr. and Mrs. Lot," and "Noah's Ark." He uses Bible charts in his lectures, and has adopted a vividness of description in his writing which makes his little booklet interesting reading. Some may not be in agreement with all the details of the events he describes which are to take place in connection with our Lord's return, but all will concede that this is a valuable contribution to strengthen the faith and hope of believers in these days of apostasy.

46 pages.  $7\frac{1}{2} \times 5$  inches. Fundamental Truth Store, Hoytville, Ohio. 25 cents.

C. H. B.

**Youth and the Church**, by Cynthia Pearl Maus.

This clear, authoritative analysis of the Intermediate, Senior, and Young People's departments of the church is based upon the actual needs and interests of youth today. It deals with aims, organization, equipment, program, and activities of these departments of the Church School. Excellent features are: the detailed unified department worship programs that are worked out for special occasions and specific themes; good suggestions that will answer what to do for social and service activities; and suggestions for sources of materials. We regret that some books suggested for Bible study reference are written by authors who are not true to God's Word.

263 pages.  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Standard Publishing Company, Cincinnati. \$1.50. J. E. C.

**The Glory of the Godhead in the Gospel of John**, by Albert Hughes, D.D.

The fourth Gospel is by no means a biography of Jesus, for John mentions the events that happened on only twenty-three days of the life of our Lord. He is aware of what other Gospel writers have recorded and is not substantiating, but rather supplementing something they have missed. The passion of his heart is to set down proofs of the deity of Christ, to submit signs showing the who, the what, the why, and the whence of Jesus Christ. Dr. Hughes draws our attention especially to the signs in the fourth Gospel, signs of works and signs of words; mighty miracles on the one hand, and definite declarations on the other. This book is one of the clearest studies of this Gospel that has yet appeared in print.

176 pages.  $7\frac{1}{2} \times 4\frac{3}{4}$  inches. Approved Books Store, Philadelphia.

C. H. B.

**Associational Sunday School Work**, by J. N. Barnette.

The assistant secretary of the Department of Sunday School Administration of the Southern Baptist Convention has enumerated a number of theories and schemes which have been prescribed for the failures of church and Sunday School work. He not only shows how utterly fallacious they are, but sets out and discusses fully a program which if followed closely will mean the transforming of the vast majority of rural churches. The plans and methods in this book are not untried theories, but the outcome of experience, and are now being used in Southern Baptist churches with gratifying results.

154 pages.  $7\frac{1}{2} \times 4\frac{3}{4}$  inches. Sunday School Board of the Southern Baptist Convention, Nashville. Cloth, 60 cents; paper, 40 cents.

C. H. B.

**D. L. MOODY'S BOOK FUNDS**

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from April 1 to 30, 1934, inclusive.

	Number of Contributions	Amount of Contributions
Africa	1	\$ 1.00
Alaska	8	33.00
Army and Navy	1	5.00
Hospital	106	238.12
India	7	54.00
Latin America	14	59.50
Lodging House	1	2.00
Miners	1	3.00
Mountain	115	406.40
Negro	1	5.00
Philippine Islands	3	12.25
Pioneer	124	429.46
Prison	83	188.57
Reforestation Camps	8	23.25
Seamen	1	5.00
Free Tract	4	6.00

**FREE GRANT OF LITERATURE**

"Great interest has been manifest in our services at the hospital and jail. Souls have been saved. Hearts have been convicted and saved by the reading of these books."—L. L. G., Tenn.

The total amount of literature sent from April 2, to April 30, 1934: 5,681 Colportage Library books, 6,391 Evangel Booklets, 6,472 Pocket Treasuries, 14,573 Gospels of John (Horton edition), 38,541 Tracts, 1,812 Testaments, 15 Emphasized Gospels of Matthew, 75 Praise pamphlets (song pamphlets), 2 Bible Alphabet and Memory Work booklets.

Sent in: 885 shipments to 41 states, 11 shipments to Alaska, 7 shipments to the Philippines Islands, 4 shipments to Canada, 18 shipments to 11 foreign countries.

**Africa Book Fund**: 4 shipments: 32 Colportage Library books, 23 Evangel Booklets, 55 tracts, 21 Gospels of John (Horton edition).

**Alaska Book Fund**: 11 shipments: 181 Colportage Library books, 174 Evangel Booklets, 35 Pocket Treasuries, 145 tracts, 280 Gospels of John (Horton edition).

**Army and Navy Book Fund**: 2 shipments to 2 states: 15 Colportage Library books, 19 Evangel Booklets, 125 Pocket Treasuries, 260 tracts, 25 Gospels of John (Horton edition).

**Free Tract Fund**: 21 shipments to 16 states: 4,428 tracts.

**French Louisiana Book Fund**: 3 shipments: 170 Colportage Library books, 165 Evangel Booklets, 350 tracts, 50 Gospels of John (Horton edition), 10 Testaments.

**General Mission Fields Book Fund**: 3 shipments to 2 foreign countries; 1 shipment to a state: 50 Colportage Library books, 51 Evangel Booklets, 445 tracts, 25 Gospels of John (Horton edition), 20 Praise pamphlets.

**Hospital Book Fund**: 63 shipments to 26 states; 1 shipment to Canada: 990 Colportage Library books, 1,300 Evangel Booklets, 1,986 Pocket Treasuries, 10,430 tracts, 2,667 Gospels of John (Horton edition), 13 Testaments, 10 Praise pamphlets.

**India Book Fund**: 1 shipment: 20 Colportage Library books, 14 Evangel Booklets, 5 Gospels of John (Horton edition).

**Latin America Book Fund**: 3 shipments to 3 states, 10 shipments to 8 foreign countries: 277 Colportage Library books, 403 Evangel Booklets, 4,825 tracts.

**Lodging House Book Fund**: 1 shipment: 10 Pocket Treasuries, 25 Gospels of John (Horton edition).

**Miners Book Fund**: 1 shipment: 6 Colportage Library books, 7 Evangel Booklets.

**Mountain Book Fund**: 167 shipments to 9 states: 580 Colportage Library books, 352 Evangel Booklets, 804 Pocket Treasuries, 2,646 tracts, 1,136 Gospels of John (Horton edition), 1,229 Testaments, 50 Emphasized Gospels of Matthew.

**Negro Book Fund**: 3 shipments to 3 states: 84 Colportage Library books, 20 Evangel Booklets, 200 Pocket Treasuries, 63 Gospels of John (Horton edition).

**Philippine Islands Book Fund**: 7 shipments: 117 Colportage Library books, 66 Evangel Booklets, 50 Pocket Treasuries, 535 tracts, 825 Gospels of John (Horton edition).

**Pioneer Book Fund**: 540 shipments to 15 states; 3 shipments to Canada: 2,048 Colportage Library books, 2,351 Evangel Booklets, 625 Pocket Treasuries, 5,985 tracts, 5,360 Gospels of John (Horton edition), 258 Testaments, 20 Praise pamphlets, 65 Emphasized Gospels of Matthew, 2 Bible Alphabet and Memory Work booklets.

**Prison Book Fund**: 69 shipments to 29 states: 864 Colportage Library books, 1,113 Evangel Booklets, 586 Pocket Treasuries, 7,060 tracts, 3,015 Gospels of John (Horton edition), 252 Testaments, 25 Praise pamphlets.

**Reforestation Camp Book Fund**: 11 shipments to 10 states: 247 Colportage Library books, 333 Evangel Booklets, 2,051 Pocket Treasuries, 1,377 tracts, 1,076 Gospels of John (Horton edition), 50 Testaments.

Moody Bible Institute Monthly

# Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.

## WINTER TERM ENDS

Thursday morning, April 19, held more than a beautiful sunrise for the thirty-six members of the Winter Term class; it was the morning when, with reiterated consecration, they were to say,

"Lead on, O King eternal,  
The day of march has come;  
Henceforth in fields of conquest  
Thy tents shall be our home."

Few classes, through all the years, have received a more stirring and fitting challenge on the threshold of the day of battle than did this favored group in the address at the evening hour, brought by their own honored mentor, President James M. Gray. Interpreting the life and service of the great English missionary, C. T. Studd, in the light of Isaiah 59:17, accommodated to human reference, the speaker made vivid the self-effacement, the renouncing of wealth, the hunger for souls belonging to this alumnus of Cambridge, champion cricketer, who left a palace in England, happy ever after to live dangerously, adventurously, sacrificially, that the Christ who brought life to him in one of D. L. Moody's meetings might be glorified. The utterance will be memorable.

Dean Lundquist presented diplomas and gave a farewell word to the class, interpretative of their group motto, "Purchased with His Own Blood." The student choir responded inspiring to the leadership of Mr. Bittikofer and the organ support of Mr. Holzworth, the latter contributing also the evening invocation, following the Scripture lesson read by Dr. Grant Stroh. Mr. Earnest assisted at the piano.

The class exercises, at the usual morning hour, C. Gordon Clews (Maryland) in the chair, were enjoyed by an audience that in size and interest reflected the significance of the occasion. Mrs. Stuart Blauw (Illinois) honored her commission to speak for the women of the class on "God's Messengers of Light," as did Stephen H. Houbolt (Michigan) for the men on "Our Unique Calling." An octet of class women rendered two special numbers that gave emphasis to the addresses. Indeed, the entire program was built with regard to unity and coherence of thought. The class song, "Not Mine, but Thine," poem by Ann Stromstad (North Dakota) and the music by Lois K. Guither (Illinois), was "different," the first stanza rendered as a duet, the second by women voices, the third by the entire class, the refrain in four-part harmony.

Dean Lundquist received the class picture at the hands of the group president

and read a cluster of congratulatory telegrams, senders of which were Elinor Stafford Millar, Baltimore, for herself and Mrs. Dixon; and, for various classes, Esther Brotherson, Ruth Morris, Cecile M. Green, and W. Hedley Clews.

The Faculty reception, felicitations, greetings, and farewells of friends, the pervading spirit of spiritual eagerness and purposefulness, entered into the total of another class event of gracious meaning. Upon the roster of the Alumni family are now entered the following names (courses also being indicated):

*Evening School*—General Course: Alice McKinley Cordez, Mrs. James McClements, Etta Mamie Rotzoll, Harvey Arnold Anderson, Charles Miller Fyfe.

*Day School*—General Course: Edla Olivia Anderson, Helen Leola Barnum, Grace Voorn Blauw (Mrs. Stuart, Jr.), Gertrude Salisbury Draves, Anne Priscilla Fraiman, Lois Kathryn Guither, Jennie J. Spruit, Ann Caroline Stromstad, William Leo Barnes, Glen William Brehm, C. Gordon Clews, Stephen Henry Houbolt, Roy Gerhart Hovig, William Reid Maxwell, William Bryan Miller, Everett Ransom Wall, David T. P. Wright.

Missionary Course: Ruby Beatrice Arnold, Blanche Josephine Claeis, Cametta Echol Gilpin, Prudence Habegger, Nellie Rose Kain, Grace Reed Liddell, George Martin Fair, Harold Kenneth German, Arthur Hamrin, Rowland George Hill, Gerald Hie Rapelje.

Christian Education Course: Ethel Mina Anderson, Martha Marie Harl, Kathryn Elizabeth Krimmel.

## DR. GRAY'S SUMMER ENGAGEMENTS

Dr. Gray's summer schedule is as follows:

June 3—Dedictory sermon at the opening of the new building of the LaSalle Baptist Church, LaSalle, Ill., Rev. P. B. Chenault, pastor.

July 15—Miami Valley Chautauqua, Dayton, Ohio

July 22-25—Clear Creek Mountain Springs, Pineville, Ky.

August 5—Moody Bible Institute Conference, Lake Harbor, Mich.

August 7—Moody Day, Gull Lake, Mich. August 10-12—Pine Lodge Bible Conference, Holland, Mich.

August 16, 17—Winona Lake, Ind.

August 23, 24—Central New York Bible Conference, Homer, N. Y.

August 26—First Baptist Church, New York, N. Y.

August 27, 28—Stony Brook Bible Conference, Stony Brook, L. I., N. Y.

September 2—Illinois Fundamentals Association Conference, Cedar Lake, Ind.

## LOOKING AHEAD

The Institute is anticipating a hearty response to its launching of the Six-Week Special Summer School, June 18 to July 27, which has been widely announced. College and seminary students, high school graduates and seniors, Sunday School workers, and also pastors and missionaries on furlough, will find opportunity for the expanding of Bible knowledge which will prove of much value.

The family at the Institute will likely be greatly enlarged also by the presence of visitors from many states, and perhaps distant lands, who will be in Chicago as observers of A Century of Progress Exposition, presented for the second season.

The Moody Bible Institute of Chicago

Class Motto - Purchased With His Own Blood  
ACTS 20:28

APRIL CLASS 1934

Graduating Class, Day School, April 1934

## VISITORS INCREASE

Visitors continue to find the Institute a point of interest in Chicago. The Host's office reports that the visitors for the month of March were twice the number of the preceding March. The total number, 227, included besides individuals, several groups—Mennonite young people from Ontario, Canada; a Radio School of the Bible class from Oak Lawn, Ill.; a men's quartet from Biola, Los Angeles, and several other companies. The motion picture was viewed by 201 individuals, and 2,113 pieces of informative literature were given out.

## CORRESPONDENCE SCHOOL PROGRESS

March was a good month for the Correspondence School. The Director reports an increase in enrollment of more than 20 per cent in excess of that of March of last year. Ten classes were enrolled during the month, and 500 examinations more than of March, 1933, were handled. Certificates for completed courses, covering four months, from November 1, 1933, to February 28, 1934, numbered 563, and were sent into forty states of the Union, Africa, British Guiana, Canada, China, Egypt, England, Ireland, Philippine Islands, and Poland.

## RECENT SPECIAL SPEAKERS

Dr. L. Sale-Harrison, Bible teacher, Australia; Rev. Thomas Houston, pastor, Pine Street Presbyterian Church, Hammond, Ind.; Rev. Robert Ryerse, pastor, Maywood Gospel Tabernacle, Maywood, Ill.; Rev. Martin L. Long, pastor, South Chicago Baptist Church; Dr. Walter L. Wilson, president, Kansas City Bible Institute, Kansas City, Mo.; Dr. "Bob" Jones, president, Bob Jones College, Cleveland, Tenn.; Miss Anna Kok, missionary from China, C. I. M.; Mr. Hermann Becker, missionary from China, C. I. M.; Mr. Yonan Shahbaz, missionary from Persia, Baptist Board; Rev. Homer Stanley Morgan, pastor, North Baptist Church, New York, N. Y.; Rev. A. R. Longman, pastor, Independent Church, Arena, Wis.; Rev. A. G. Annette, pastor, Baptist Church, Grundy Center, Iowa; Dr. C. R. Scafe, Bible teacher, Detroit, Mich.; Rev. Forest E. Hall, pastor, M. E. Church, Seneca-ville, Ohio, member, House of Representatives; Mr. and Mrs. Kermit L. Finley, evangelists; Rockford (Ill.) Instrumental Quartet.

## FACULTY AND STAFF ENGAGEMENTS

Clarence H. Benson, Apr. 9, Illinois Fundamental Ministers' Association, Moody Memorial Church, Chicago; Apr. 16, meeting of Sunday School teachers, First Baptist Church, Rockford, Ill.

T. J. Bittikofer, Apr. 8, Bethany Reformed Church, Chicago.

J. W. Davis, Apr. 15, Second Evangelical Church, Chicago, and Disciples of Christ Church-Russian, Chicago.

Dr. P. B. Fitzwater, Apr. 1, North Side Gospel Center, Chicago; Apr. 8, Gospel Mission Church, Dalton, Wis.; Apr. 29, First Evangelical Free Church of Winnetka, Ill.

D. L. Foster, Apr. 5, gospel team meeting, Swedish M. E. Church, Chicago; Apr. 8, Epworth League Meeting, First M. E.

Church, Oak Park, Ill.; Apr. 14, young people's banquet, Madison Street Church, Oak Park, Ill.; Apr. 15, young people's meeting, Faith Gospel Tabernacle, Norwood Park, Ill.; Apr. 21, senior department, Sunday School, Moody Memorial Church, Chicago.

Harold L. Lundquist, Apr. 1, Buena Memorial Presbyterian Church, Chicago; Apr. 8, Humboldt Park Swedish Mission Church, Chicago; Apr. 15, Douglas Park Gospel Church, Chicago; Apr. 22, young people's meeting, First Swedish Free Church, Chicago; Apr. 29, Thelo Class, Bible School, Berry Memorial M. E. Church, Chicago; Apr. 29, Senior Christian Endeavor, Buena Memorial Presbyterian Church, Chicago.

Dr. H. Framer Smith, Apr. 25, Union Evangelistic Campaign, First Bohemian Baptist Church, Cicero, Ill.

Kenneth S. Wuest, Apr. 8, young people's society, Edgewater Swedish Mission Church, Chicago; Apr. 22, Christian Companion Club, Moody Memorial Church, Chicago.

Mrs. Ralph Allison, Apr. 20 to 25, with Grace Gospel Quartette in Indiana.

W. Taylor Joyce, Apr. 9, Bible Faith Mission, Chicago; Apr. 25, women's meeting, Moody Memorial Church, Chicago.

Iris Ickeler McCord (Mrs. H. L.), Apr. 29, Fundamental Bible Church, Milwaukee, Wis.

Wendell P. Loveless, Apr. 24, choir banquet, Moody Memorial Church, Chicago.

William M. Runyan, Apr. 1, young married couples' Sunday evening club, Austin M. E. Church; Apr. 27, funeral service, Austin community; Apr. 28, funeral service, Austin community.

## DR. GRAY AT GRAND RAPIDS

Dr. Gray made his annual visit in the interest of the Institute to Wealthy Street Baptist Church, Dr. O. W. Van Osdel, pastor, on April 29. There were large audiences morning and evening, and an offering for the Institute was made at each service. At the evening service there was a good representation of former students, for whom seats had been reserved. At the invitation of the pastor they came to the platform, addressed greetings to Dr. Gray, and sang two of his songs, "Nor Silver nor Gold" and the "Christian Fellowship Song."

## THE SEATTLE FELLOWSHIP

The Seattle, Wash., Fellowship of the Alumni Association met on April 30, with Dr. John C. Page, of the Extension staff, as guest of honor. A telegram to Dr. Gray stated: "Sincere and hearty greetings to the beloved President of the Institute, and assure him of their love and loyalty to the Institute and constant prayers on his behalf." The message was signed by Rev. D. W. Cram, president of the Fellowship.

## FELLOWSHIP GATHERING

The former Chicago Auxiliary of the Alumni Association met on April 16, 1934, at 7:45 p. m., in Keith Hall, approximately 150 being in attendance. A program of much interest was provided, participants being George S. Schuler, John Grant, Grace Smith, and Frank Ernest, rendering vocal and instrumental numbers.

The Auxiliary was dissolved and the Fellowship organization retained its officers, as follows: T. Donald Gately, president; Dorothy Deitz, vice-president; Lillie Lindsey, secretary; Paul Bennett, treasurer. A. G. Annette, new president of the Alumni Association, spoke with inspirational effect, other features were much enjoyed, and the season of good-will concluded with prayer by C. E. Hurley.

## ALUMNI DINNER TO GRADUATES

The Alumni Association gave a dinner Tuesday, April 17, honoring the members of the Winter Term class, nineteen of whom were present. President A. G. Annette, of the Association, presented its work and claims for immediate membership upon those who were to receive the Institute diploma.

## WELCOME

Former students who visit A Century of Progress Exposition this summer will find a welcome at the Alumni office, 814 N. LaSalle Street, also writing materials, and an opportunity to meet friends and other former students. Make unstinted use of this welcome at any time.

## ANOTHER ALUMNI BROADCAST

The Alumni broadcast of April 17 was greatly enjoyed, and many expressions of appreciation have been received. Another broadcast will be on the air June 20, from 6:30 to 7:00 p. m., Daylight Saving Time. A rich and inspiring program will be offered. Tune in.

## REPORT OF GOSPEL TEAMS

The Chapel Hour on Saturday morning, May 12, enjoyed an inspirational innovation, under direction of Dean Lundquist, in the absence of President Gray, when different song groups and individuals, who had gone out during the spring recess between terms, were called to the platform and gave testimony of the blessings that had attended their efforts. The selecting of teams had been a special charge of C. S. Rosborough, and George S. Schuler, of the Music Faculty, had been musical coach for the song groups.

Mr. Rosborough presented the following facts, which are of interest:

Number of Gospel Teams sent out, 6; number making up teams, 23; states visited, 9; cities and towns visited, 57; miles traveled, 7,225; meetings conducted, 113; assisted in, 15; total meetings, 128; messages delivered, 76; testimonies given, 250; musical numbers (vocal and instrumental), 765; persons spoken to concerning salvation, 281; professing conversion, 90; consecrations, 225; backsliders restored, 13; gospel tracts distributed, 8,000; pieces of Institute literature, 4,800.

Friends of this vital program of action will be pleased to learn that offerings received in various services more than met all necessary expenses. Many gracious testimonies have been received from pastors and others touching the spirit and success of the meetings held.

Groups will continue to be available for churches one night a week, and over weekends, for fields within reach of Chicago, and pastors interested in this work for their own churches should write to the Institute for particulars and available dates.

## STUDENTS OF OTHER DAYS

Mildred Rucker '32, is attending Central College at McPherson, Kan.

Alexander J. Jantzen '27, writes that he has been transferred by the American Sunday School Union from Murdo to Watertown, S. D. Sunday Schools will be organized and maintained in eight counties. Of the Murdo field, Mr. Jantzen says, "The Lord blessed us in the all around missionary trail-blazing work," and adds, "Please pray for us and the work on this field."

George K. Harris '16, and Mrs. Harris (F. Winifred Steven '16), missionaries to the Moslems, Sining, Tsinghai (Kansu), China, since 1916, are planning on a furlough in the spring of 1935.

Harry G. Hamilton '09, has been honored with the Doctor of Divinity degree by the Baptist Theological Seminary, Los Angeles, Calif.

Cecil A. Kitch '32, is stenographer and general office assistant at the Eliada Orphanage, R. F. D. 4, Asheville, N. C., a Christian home maintained by the "gifts sent in by those who love the Lord."

Hiram H. Van Cleve '21, Grove City, Pa., was elected Moderator of the Butler Presbytery of the Presbyterian Church, U. S. A., at the April meeting.

Cyrus H. Cleveland '28, Judson School, Handshoe, Ky., writes, "I have just changed my location from Bolyn to Handshoe. This new location does not have any Sunday School, and two other locations have requested that we open Sunday Schools in their neighborhoods. Pray that God may open hearts to the acceptance of the gospel message in this needy mountain section."

H. J. Openshaw '93, wrote from China in February that the time of his retirement was at hand, having reached the age limit, after forty years of labor in West China. He says, "We now have some good institutional work, and the churches have grown steadily; they are all now in charge of five Chinese pastors." His address is 700 Irving St., Alhambra, Calif.

Wm. L. Peterson '25, 15 Cole Ave., Bradford, Pa., besides serving as pastor of the Swedish Mission Church of that city, gives one Sunday a month to the Congregational Church of Renovo, Pa. He requests prayer for this needy field.

W. E. Parry '96, Lessie L. Goddard '27, and her sister, Roxie K. Goddard, are actively engaged in home mission work in Knoxville, Tenn., at the People's Tabernacle—street meetings, store prayer meetings, jail, hospital, and radio services. They report souls saved in almost every meeting and ask prayer for the work.

Henry Volkens, Jr., '32, has finished his second year of study at Central Theological Seminary, Dayton, Ohio, and hopes to complete a third year at Eden Theological Seminary, St. Louis. His address is 1320 E. Huffman Ave., Dayton, Ohio.

Catherine Stadtler '33, left Chicago in April for Canada, to work in rural districts under the Canadian Sunday School Mission. She may be addressed in care of the Mission at 601 Lombard Bldg., Winnipeg, Manitoba, Canada.

Walter Rothwell, '07, is serving as pastor

of two Presbyterian churches, located in Plover and Pocahontas, Iowa.

Genevieve K. Sloan '23, has completed her fifth year of mission work under the direction of the Presbyterian Board in Turtle Creek, Pa. The past year has been a hard one, and she requests prayer that if it be the Lord's will every need may be supplied so the work may continue.

William J. Spiers '19, closed his services as pastor of a church at Presidio, Tex., the last of April, and is looking forward with great joy to being again at home with his family in England.

Lawrence Nelson '32, and Mrs. Nelson '32, are now living in South Range, Wis. They are serving the Presbyterian Churches of South Range, Oakland, and Manitow Falls, Wis.

Mrs. James C. Mayos (Lydia S. Brock '99) writes: "I spent two helpful and profitable years there (at M. B. I.) and have labored in Kansas in the Congregational Church ever since. I am just finishing my twelfth year of service as pastor of the First Congregational Church, of Ford, Kan."

John Finlayson '28, and Mrs. Finlayson (Alta Zenor '31), Buffalo Center, Iowa, welcomed a baby boy, John Eldon, into their home on March 1, but three days later he was transplanted into the garden of heaven. With trusting hearts the parents rest on Romans 8:28.

Mabelle Cooper '26, Del Rio, Texas, is one of the teachers employed for a night school recently opened in Del Rio under CWA approval. Several practical courses are offered. Miss Cooper has also been called to teach a large adult Bible class in the St. James Episcopal Church of that city.

Robert B. Kitch '33, arrived at his destination, Jos, Nigeria, W. Africa, on the last day of the old year, and entered at once upon his duties with the Nigeria Press. He writes of a cordial welcome and much happiness in his new work.

P. B. Chenuault '31, pastor of the First Baptist Church, La Salle, Ill., a constant and enthusiastic booster for M. B. I., writes under recent date, "We have a fine group of young people looking forward to entering the Moody Bible Institute." Some of them are sending in subscriptions to Moody MONTHLY in an effort to secure scholarships.

Mattie Mae Swisher '19, continues her work at Canyon, Texas, where since 1925 she has had charge of the Wesley Foundation at the State Teachers College, and been actively engaged in various musical activities. She recently spoke to the Wesleyan group on her visit to the City Road Chapel, London, and the prayer room where Wesley often talked with God.

Paul M. Tharp '28, after four years of service with the First Baptist Church, Fosterburg, Ill., late in February became pastor of the Berean Baptist Church, Bunker Hill, Ill.

W. L. Denlinger '29, Lancaster, Pa., is bereaved in the death of his wife. Her prayers and tears won her husband to the way of faith, and her influence was widely felt in the evangelistic ministry to which the two devoted themselves. A faithful wife, a gentle mother, and a faithful friend has moved on into the unshadowed life.

John W. Powell '29, and Mrs. Powell (Lavaun Osborn '28), Spencer, Ind., on March 25 welcomed a baby boy and gave to him the name of Charles Clinton. On the same day he was plucked as a lily for God's garden. Friends will remember the bereaved parents in prayer.

Georgina M. Marshall '24, and Lyllis M. Blackie '33, are actively engaged in work among the mountaineers in the regions around Lovely, Ky. They seek to organize Sunday Schools, use Christian literature, and by personal visitation win souls for Christ.

Harry Beckman '15, Owensboro, Ky., was a recent visitor at the Institute, rendering generous help at the Saturday night gospel service in Keith Hall. His skill as a crayon artist was inspiringly utilized as he sang various solos, simultaneously developing pictures that carried the thought of the song. A return visit would be much appreciated.

Jeannette A. Tallet '22, after a furlough in the homeland, left New York on Friday, March 23, by Grace Line ship and landed at Champerico, Guatemala, Thursday, April 5, eager for further service. Her address is Box 156, Guatemala City, Guat., C. A.

Sullivan E. Waldemar '30, was ordained to the gospel ministry on April 18, upon unanimous recommendation of the council, at the Swedish Baptist Church, Chicago Heights, Ill. He has been serving as pastor of the church since last fall.

## BORN

To Roy N. Seberg '26, and Mrs. Seberg (Helen B. Anderson '30), a daughter, Jeanne Marie, Apr. 4, Chicago.

To J. D. Harrison '24, and Mrs. Harrison '24, a son, Carl Howard, Mar. 18, Manheim, Pa.

To Elton C. Hukill '32, and Mrs. Hukill, a son, Harold Louis, Apr. 1, Three Rivers, Mich.

To Paul Hale '31, and Mrs. Hale (Marian Spoelstra '31), a daughter, Ruth Elisabeth, Mar. 20, Mittelstrasse 36, Sdlig. Eden, Hadersdorf-Weidlingan, Austria.

To Lester McKinley and Mrs. McKinley (Elsabe Schwemler '27), a daughter, Elva Louise, Mar. 23, Tucson, Ariz.

## AT REST

Mrs. P. V. Watson (Arminia Jones '19) ceased her earthly toils on Jan. 19, 1934, in Angola, Africa. She and her husband sailed for Africa in 1923, landing at Cape Town June 2. They opened a new field far inland, at Canjamba, North Rhodesia. The husband and two sons (Bruce, 8, and Horace, 5) remain, blessed by the memory of the faith and devotion of the wife and mother.

John A. Davis '93, founder of the Practical Bible Training School, Binghamton, N. Y., and a widely-known evangelist, entered into rest on Mar. 17, 1934, honored and loved by multitudes of friends. His death was mentioned editorially in the May issue.

John T. Mason '14, was called suddenly away from his earthly tasks on Mar. 23, at his home in Mexico, Mo. He was devoted to the cause of Christ and held the Moody Bible Institute in deep affection for what it had meant to him.

# RADIO STATION

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## DR. PETTINGILL COMING

Many W-M-B-I listeners will rejoice to know that a series of addresses by Dr. William Pettingill is planned for June 21-24, inclusive, the program of which will be announced later. Dr. Pettingill's schedule is practically filled for more than a year, as his ministry is in great demand for Bible conferences, evangelistic meetings, and prophetic addresses. Pray for him, that his ministry, so richly blessed in the past, may be especially fruitful in these days.

## CHANGES IN SCHEDULE

The lower half of this page gives the detailed schedule for the Daylight Saving Time broadcasts. Special attention is called to the additional broadcast of the exposition of the International Uniform Sunday School Lesson conducted by Iris Ikeler McCord, on Monday evening at 6:30 o'clock, Chicago Daylight Saving Time. Also please note that the Question Hour, which during the fall and winter months is broadcast on Wednesday afternoon at 3:30, will be changed for the period of Daylight Saving, to Friday evening at 6:30 o'clock.

The Tuesday Midnight Hour is suspended for the Daylight Saving Period, but the Friday Midnight Hour will be continued.

Copies of the new schedule of hours are now available, and if any of our readers would like to have extra copies for distribution among friends, these may be secured by addressing W-M-B-I, Chicago Avenue Station, Chicago, Ill.

## SOME INTERESTING FACTS

The annual report of the Radio Department reveals some interesting facts concerning the work of the past year. There has been a noticeable increase in financial support, in spite of the "days of depression," and a large increase in the number of pieces of mail received during the year—the surprising total being 33,709. Many of the gifts which have been received represent real sacrifice on the part of the donors. Letters accompanying the gifts contain thrilling testimonials of answered prayer.

## ECHOES

"God has marvelously supplied our need during the last two years. Many days we did not know where the next meal would come from, but He promised to supply our needs in Christ Jesus. Enclosed find a dollar toward the deficit."

"I am a Sunday School teacher and enjoy the programs. They are such an inspiration, and strengthen my faith. I was deeply in need of spiritual guidance and was glad the Master saw fit to give us a radio that I might get that needed inspiration. May God bless this work and keep it on the air, that the hungry might be fed!"

"I owe much to your station. Although I received a university degree in 1931 without relinquishing my faith in God, I did lose my interest in the Lord's work without even knowing it until I started listening to your station. My mother has also been awakened spiritually through listening to your programs."

"I praise the Lord for W-M-B-I and its wonderful broadcasts. Have received more blessings through your broadcasts than from any other station, or even any church I have ever attended. The Word of God has been made so clear to me, and I thank my Lord and Saviour for lifting me from darkness into light."

## FOUR COURSES BY RADIO

One of the many attractive features of the radio broadcast from W-M-B-I is the Radio School of the Bible. Since its inception, but a few years ago, nearly 8,000 students have been enrolled. By this agency the systematic study of the Bible and methods of Christian work are becoming more popular and increasingly effective.

For the convenience of those who may not have noted the schedule for the summer term, the following will be helpful:

Mondays, 7:00-7:30 p.m., May 7 to July 23, Sunday School Lessons, Iris Ikeler McCord.

Tuesdays, 3:00-3:30 p.m., May 8 to July 24, "Difficult Problems in Soul Winning," Rev. W. Taylor Joyce.

Wednesdays, 3:00-3:30 p.m., May 9 to July 25, Sunday School Lessons, Iris Ikeler McCord.

Fridays, 10:30-11:00 a.m., May 11 to July 27, "From Genesis to Revelation," Iris Ikeler McCord.

Fridays, 2:30-3:00 p.m., May 11 to July 27, "Synthetic Bible Studies," Joshua to Job, Rev. Harold L. Lundquist.

Registered membership in the classes entitles the student to the study outlines and textbooks, named in the various courses. To those who successfully complete and mail in the examination, an engrossed certificate of the Radio School of the Bible (size 10 x 12½ inches) will be mailed.

Enrollment may be made for one or more of the courses at the same time in which case the enrollment fee of \$1.00 should be remitted for each course chosen.

## MONTHLY PROGRAM OF STATION W-M-B-I

### Daylight Saving Time

#### Sunday, June 3, 10, 17, 24

- 11:00 A.M.—Moody Memorial Church
- 12:30 P.M.—Organ Program
- 1:00 P.M.—Swedish Service
- 1:30 P.M.—Norwegian Service
- 2:00 P.M.—Service of Worship and Praise

#### Monday, June 4, 11, 18, 25

- 10:30 A.M.—Devotional Hour
- 11:30 A.M.—Continued Story Reading—Wendell P. Loveless
- 12:00 M.—Loop Evangelistic Service
- 1:00 P.M.—Organ Program
- 2:30 P.M.—Music
- 3:00 P.M.—"I See by the Papers"
- 6:00 P.M.—Piano and Organ Duets—Musical Ensemble
- 7:00 P.M.—Radio School of the Bible—Iris Ikeler McCord

#### Tuesday, June 5, 12, 19, 26

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Music and Short Story Hour—Mrs. McCord
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Loop Evangelistic Service
- 1:00 P.M.—Organ Program
- 2:30 P.M.—Scandinavian Service
- 3:00 P.M.—Radio School of the Bible—Rev. W. Taylor Joyce

#### Wednesday, June 6, 13, 20, 27

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Shut-in Request Program
- 12:00 M.—Loop Evangelistic Service
- 1:00 P.M.—Organ Program
- 2:30 P.M.—Special Program
- 3:00 P.M.—Radio School of the Bible—Mrs. McCord
- 6:00 P.M.—Music and Feature Program

#### Thursday, June 7, 14, 21, 28

- 7:00 A.M.—Sunrise Service
- 10:30 A.M.—Music and Missionary Hour—John R. Riebe
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Loop Evangelistic Service
- 1:00 P.M.—Organ Program
- 2:30 P.M.—Special Program
- 3:00 P.M.—Music
- 3:15 P.M.—"The Jew"—Rev. Solomon Birnbaum

#### Friday, June 1, 8, 15, 22, 29

- 10:30 A.M.—Radio School of the Bible—Mrs. McCord
- 11:00 A.M.—Music
- 11:30 A.M.—Continued Story Reading
- 12:00 M.—Loop Evangelistic Service
- 1:00 P.M.—Organ Program
- 2:30 P.M.—Radio School of the Bible—Rev. H. L. Lundquist
- 3:00 P.M.—Home Hour
- 6:00 P.M.—Special Program
- 6:30 P.M.—Question Hour
- 7:00 P.M.—Jeduthun Ensemble
- 12:00 P.M.—Midnight Hour

#### Saturday, June 2, 9, 16, 23, 30

- 10:30 A.M.—K. Y. B. Club—Theresa Worman
- 11:00 A.M.—Church School Period—Music
- 11:30 A.M.—Jewish Sabbath Service—Mr. Birnbaum
- 12:00 M.—Birthday Request Program
- 12:45 P.M.—Message
- 1:15 P.M.—Music
- 2:00 P.M.—"Mother Ruth"
- 2:30 P.M.—Musical Program
- 3:00 P.M.—Plain Talks

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A LARGE percentage of the varied leadership in our national life has always come from the country. The sturdy qualities of character which life in the open spaces on the farm and amid the rigorous duties of rural life seem to build in the characters of country-bred men and women, are not so frequently the product of the metropolitan atmosphere and environment. Countless leaders in the educational, business, and religious world today had their start in life in the country.

HOW important that country boys and girls have properly supervised Christian teaching and training! The future of the nation depends on the foundations of character that are today being laid in the lives of our youth. No other real foundation material for character building exists, save that which the Bible reveals. Boys and girls must know the Bible and its teachings if they are to have any true perspective of life and its responsibilities. Without Bible truth as a dominating factor in human convictions, there is nothing but chaos ahead for the world!

OUR missionaries are trained in Bible truth. They believe it is a revelation of God's plan and purpose in human life. They are convinced that every individual needs Jesus Christ as a personal Saviour. In other words, they believe in and preach His Gospel. They also live it. They are men of faith.

OUR task relates itself to that segment of American youth who live in otherwise unreached country areas. Our definite aim and purpose is to give them personal contact with directing spiritual influences which will mold their lives after God's plan. The Bible is our chart and Jesus Christ our model Teacher. Our strategy is more concerned with reborn souls than with mere informed minds. We teach and preach "Jesus Christ, and Him crucified."

A RETIRED foreign missionary of one of the leading denominations who had served for thirty-five years in India, recently visited some of our fields in our Middle Atlantic District. During a later visit to our national office, he stated it as his opinion that no finer and more consecrated Christian work is being done in the land, than that which is being carried on under the direction of the American Sunday School Union. The opinions and criticisms of such an observer would have been highly valued, even though they had not been favorable.

We are greatly limited, not by lack of zeal or because God's power is depleted. We need financial assistance in maintaining our forces on the front lines of our work in every part of the land.

WILL you help? With your check or money order, ask for a copy of our field magazine, "The Sunday School Missionary." It will be sent to you for one year following your subscription date. Your gift will be credited to the work in your state. Address—

The Department of Missions  
THE AMERICAN SUNDAY SCHOOL UNION  
1816 Chestnut Street, Philadelphia, Pa.

(See article by Missionary W. M. Cleveland on Rural Evangelism, page 456)

